The Nation.

NEW YORK, THURSDAY, APRIL 26, 1888.

The Week.

THE opening speech of Mr. Mills, Chairman of the Committee of Ways and Means, on the Tariff Bill, on April 17, was a clear and incisive statement of the leading issue now before the country. Mr. Mills opened his argument with a sledge-hammer blow at the fiscal policy which the Republican party, by successive steps, has fastened upon the country, whereby the whole burden of the national Government has been thrown on consumption as distinguished from property and income. The internal-revenue taxes that have been successively repealed were taxes on property. Thus have been thrown off from time to time—first the tax on manufactures, then the tax on income, then the stamp duty, then the taxes on corporations, on patent medicines, on perfumery, on bank deposits and bank checks. "In 1883 they finished this magnificent shaft, which they have been for years erecting, and crowned it with the last stone, by repealing the internal tax on playing cards and putting a 20 per cent. tax on the Bible." This is epigrammatic, but it is also true to the letter, and is illustrative of the whole course of Republican tax and tariff legislation, the whole aim and drift of which has been to put the burden on the backs of the people as consumers, and not as property-owners. This is the issue that the Republicans have to meet in the coming campaign. The "pauper labor" argument with which they seek to meet these facts was likewise handled by Mr. Mills in a masterly manner, by showing that the rate of wages has very slight relation to the tariff, but is governed by the law of supply and demand.

Judge Kelley, who was promptly put forward by the high-tariff men to answer Mr. Mills, made the fatal mistake of descending to particulars. The Judge's strong point is mouth-filling oratory of the "hifalutin" order, like his famous appeal a dozen years ago for the silver dollar as the money of Abraham, Isaac, and Jacob—the money with which the cave of Machpelah was purchased. Such an orator is almost sure to make a fatal slip the moment he comes down to the level of facts and figures, and Judge Kelley's latest speech is no exception to the rule. To take a single illustration: he cites Kentucky as a State which suffers from the slavery of the whiskey trust, and to establish his point says: "In 1880 the number of her people above ten years of age who were reported by the census as unable to read and write, was more than one-half her total population. That number was 606,578." Any person who has ever given any attention to the statistics of illiteracy will recognize at a glance that there is some frightful blunder here, and become curious to learn how it was made. The census gives the number of persons above ten years of age in each State "returned as unable to read," and the number "returned as unable to write." The latter class, of course, always includes and exceeds the former, since a good many people can read who cannot write. For Kentucky the totals are: "Unable to read," 258,186; "unable to write," 348,392. It is obvious that the number unable to read *and* write is also 348,392; but Judge Kelley, applying a peculiar high-tariff method of computation, says: There are 258,186 persons unable to read and 348,392 unable to write; to find out how many cannot read *and* write, add the two classes, and you have 606,578.

The division on the Fishery Treaty in the Senate Committee on Foreign Relations, and the refusal of the majority to discuss it in open session, serve to relegate that question decisively to the domain of party politics, along with the general tariff question. This is the place where all competent observers were sure that it would fall, sooner or later. Rejection of the treaty is now part of the Republican creed and platform, while ratification is equally part of the Democratic creed and platform. This we cannot fail to regard as a misfortune to the nation, but it was inevitable from the moment that the fishing interest was consolidated with the other interests protected by the tariff. As a two-thirds vote of the Senate is required to ratify any treaty, it is almost certain that the Fishery Treaty will be rejected. But a majority vote can put fish on the free list, and this is what is sure to follow in the course of a very few years if tariff reform gets a fair start in the present Congress. Meanwhile, the irritation that has existed during the past two years respecting the fishery dispute has been much quieted by the negotiation, and it will consequently be much easier to keep the peace than it has been heretofore. For so much we ought to be thankful.

The Democratic majority in Louisiana proves to be so overwhelming that there is not the slightest doubt as to the result, and consequently there is no chance for another controversy such as raged in 1876 and would have followed a close contest now. It is agreed on all hands that a fair election was had in New Orleans. "The election in this city was absolutely free and fair," says the *Tribune's* correspondent. The same correspondent says that the majority for the Democratic State ticket in New Orleans is about 16,000, which is almost exactly the same as at the corresponding election four years ago. At that time the Democratic State ticket had 45,000 majority in the whole State, and it is said that this time the figures will reach 65,000. It is claimed by the Republicans that in many parishes outside of New Orleans the Democratic managers at the polls swelled the majorities for their party by fraudulent counts, and there is every reason to credit the charge, for such cheating has long been the habit of both parties in Louisiana; but there is not the slightest reason to doubt that the Democrats carried the State by a substantial majority on an honest count.

The best feature of the election is the defeat of the notorious ring which has long controlled and disgraced New Orleans. The victory was due primarily to the Young Men's Democratic Association, which organized the fight, and secondarily to the Republicans, who expected partisan advantage as well as the public benefit in fomenting the division among their opponents by refraining from nominating a ticket of their own and by supporting the bolters. The result shows that the most downtrodden and ring-ridden community can throw off the yoke of the bosses if it really tries, and that the worst evils finally work their own cure. If the charges of ballot-box stuffing in the country parishes are true, that evil also must be left to run its course until it becomes so bad that local sentiment insists upon a reform. This will never be brought about by Northern demagogues legislating at Washington.

The Ohio Republican Convention on Thursday went through the motions of adopting a resolution "presenting" John Sherman for the Presidency, and directing the four delegates-at-large elected to the National Convention to use all honorable means to secure his nomination. By skilful management, any open outbreak of the strong opposition to Sherman's nomination, which lay just below the surface, was suppressed, and the Senator must have drawn a long breath of relief when he found that a controversy over his candidacy had been avoided, even if he does not feel very enthusiastic over the sort of support which he received. The Convention also made nominations for the State offices to be filled next fall, and adopted a platform which must, of course, be accepted as Mr. Sherman's idea of the appeal which the party should make to the country in the national campaign. It consists of three important planks—a demand for legislation regarding Southern elections of the "Force Bill" sort; an appeal for the maintenance of the present war tariff, with denunciation of any suggestion of tariff revision as "free trade"; and a call for extravagant pension legislation. That a candidate for President should suppose that the country can be carried on such a platform, shows most amazing blindness to the signs of the times.

We suppose it will amaze our diverting but over-serious friend, Mr. G. W. Smalley, the London correspondent of the *Tribune*, to hear that his florid account on Sunday of the regret which Englishmen would feel in parting with Minister Phelps, is likely to injure Mr. Phelps, but it is nevertheless true. If Mr. Smalley could get away a little oftener from his Norfolk

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estates and his duties as a county magistrate, and visit this country more frequently, and mix with the inhabitants in a familiar way, he would discover that nothing damages an American Minister in London so much with a certain class of our politicians as the news that English society likes and respects him; that he is a welcome guest and orator at public dinners, and that his opinions have weight with cultivated Englishmen and women. The kind of American representative they would like to see in London is a brutal fellow who knows nothing worth mention, reads no books, and takes no part in conversation except to boast of American products, or to remind the company of the Revolutionary War and the cruise of the *Alabama*, and spends his leisure roving round London in search of pumpkin pie, pork and beans, and buckwheat cakes. Consequently, whenever any testimony comes over the sea that the man who represents the American people in London is considered by the best judges in that capital a gentleman and a scholar, their eyes roll in patriotic frenzy, and they begin to clamor for his dismissal as a disgrace to the nation. For the truth must be told —Mr. Lowell alluded to it sorrowfully in his recent address—one of the consequences of the appearance of "Labor" in our politics is the notion that "the true American" must be removed as short a degree as possible from the aboriginal inhabitants of the country, in dress, manners, and mental outlook.

There are to-day 2,500 men, formerly in the employment of the Chicago, Burlington and Quincy Railroad at large wages, living in idleness, with families to support and on the borders of destitution. The company has filled their places, and the business of the road is going on as usual, and the community is rapidly forgetting them, while they are trying to console themselves by the childish delusion that they are out "on strike," or, in other words, that they are exerting some kind of pressure on the company. In a week or two more they will probably wholly disappear from the public gaze, break up their little homes, and scatter all over the country in search of "a job," leaving their wives and children to bear the heartache of hope deferred, and to see their savings vanish in procuring a scanty subsistence. Now, these men are not the victims of their own folly solely. Their sufferings are due in large part to the encouragement given by the press, by philanthropists, and social philosophers of various persuasions, to the extraordinary doctrine that when once you get into another man's service, you have a right to stay in it as long as you please, on terms fixed by yourself, and to worry him into acceding to these terms by damaging his business in any way that will not expose you to criminal prosecution. There is only one claim in the history of mankind equal to this in absurdity, and that is the claim that, having got a man into your service, you have a right to keep him in it as long as suits you, on terms fixed by yourself, and to flog him whenever he tries to leave it. The latter was known as slavery of the laborer, but the other is slavery, too. It is just as much slavery to have to hire a man against your will as to be hired against your will. Everybody who resists compulsory employment is really defending human rights just as much as the man who resists compulsory service.

A very amusing correspondence between the Rev. Dr. MacArthur of the Baptist Church and Father Young of the Paulist Fathers has just been printed. It appears that Dr. MacArthur wrote an article in a religious magazine—the Chicago *Standard*—in which he said he had been told, "in a prolonged conversation with a prominent priest connected with the Paulist Fathers," that one difficulty in introducing congregational singing (into the Catholic Church) was that "the great majority of their people could not read the hymn if it were printed and placed under their eyes." Father Young "called his attention" to this, and asked him if he wrote it. Dr. MacArthur would not say till he saw the magazine. Being shown a copy of the passage taken from the magazine, he said he could not tell whether the copy was correct, but if Father Young "had any correction to make," the editor would doubtless insert it, and he, Dr. MacArthur, had "the highest respect" for all Paulist Fathers. Being shown the magazine itself, he admitted that he wrote the article, and said his assertion about the story told him by the "prominent priest" was true, and that he had once said the same thing himself about the colored Baptists of the South, and was ready to publish Father Young's denial next week. Being asked to name the Paulist Father who told him the story, he omitted to do so, but "modified his statement" in the Chicago *Standard* by "saying that an official of the Church by implication contradicts the truth of the statement," and at the same time "thanked God that the days of the Inquisition were over." Father Young must see by this time that he had to deal with a practised "journalist." No professor of the art in any seat of learning could have met the attack more dexterously. Nothing, for instance, could surpass the attempt to distract the enemy's attention by throwing him "the colored Baptists of the South" to be gored, or the final introduction of the Inquisition, with its attendant horrors, so as to associate Father Young in the minds of the audience with that detestable institution and occupy them therewith, while Dr. MacArthur was making his escape.

With the death of Dr. Agnew, there passes from the scene the last survivor, except Prof. Wolcott Gibbs, of the once famous U. S. Sanitary Commission to which army and nation were so much indebted during the war. Mr. George T. Strong was the first to go; he was followed by Dr. Bellows, then by Dr. Van Buren, and now by Dr. Agnew. The only other active worker of the organization on the Atlantic Coast now surviving is, we believe, Frederick Law Olmsted, the Secretary, at present resident in Boston. Prof. Newberry of Columbia College was prominent in it, but in the West, and Miss Louisa Lee Schuyler of this city conducted an auxiliary organization formed by women. All but the members of the parent body have vanished, and, strangely enough, they have all died of somewhat similar diseases. Dr. Agnew was, we think it may be safely said, the most active and energetic of them, and, though the youngest, his counsels were certainly not the least valuable. A better citizen New York has not had for many a day—one more public-spirited, more willing to pay with his person in all attempts to promote the general welfare, wiser in conception, more vigorous in action, or more sympathetic with everything which makes for purity, order, and progress. The pity of it is that he has been cut off when his experience was ripest, his influence greatest, and when men whose patriotism was elevated and stimulated by the war are becoming very scarce.

However well Mr. Chamberlain may be getting on with the Tories, his success with his own old party seems to be very moderate. He is known in England as the inventor of the caucus, which he was the first to introduce into Birmingham under the name of the "Liberal Association," or the Two Thousand, the members of which are elected from the various wards of the city. At the recent election his Unionist candidates were beaten out of sight, and the Gladstonians now hold the Association by a large majority. This was more than Mr. Chamberlain could bear, and he announced that he would withdraw from the Association altogether, and set up another of his own, which would be more select and contain only really nice men.

Mr. Chamberlain has, since he got home, disposed of American opinion on Gladstone's plan for Home Rule in amusing but characteristic fashion. He says, in very odd English:

> "I mixed with representative men of all parties, of all classes, and of the different nationalities of which the people of the United States is composed; and with very few exceptions I could find hardly one who approved the policy of Mr. Gladstone or the bills which he introduced."

He added that the small minority, the "hardly one with very few exceptions," did not understand it. A better way than this of disposing of people who do not agree with you does not exist. But we venture to assert that this was also true of those who agreed with Mr. Chamberlain. We are very certain that "hardly one of them, with very few exceptions," understood the Gladstone bill or the Irish question either. The story, let us say, would be more credible if Mr. Chamberlain could get the majority of the Liberals of his own town to agree with him about the Gladstone plan. A majority of these, too, whose opinions on the Irish question are to him vastly more important than those of Americans, do not concur with Mr. Chamberlain. Can it be that they also do not understand the Gladstone plan?

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Bradlaugh, the English Radical, has made a good reputation within a very short time as a man who "knew what he was talking about," by his carriage of his Oaths Bill in the House of Commons, and by his maintenance of charges of corruption which he brought against the Corporation of the city of London. But in accusing Lord Salisbury of giving a check to promote Radical meetings in Trafalgar Square when the Liberals were in power, he has overshot his mark, and has been mulcted in $1,500 of damages, besides costs. He was already heavily burdened with debt on account of the costs in the litigation arising out of his attempt to keep his seat in the House without taking the oath, and has no means of livelihood except lecturing, and, had not some of his colleagues immediately come to his relief, he would have been in a bad way.

M. Leroy-Beaulieu has a trenchant article in the last number of his paper—the *Économiste Français*—in which he enumerates the several causes that have brought about the pending crisis in France. Some of them are very ludicrous, but some in a startling way remind us of things we have seen in this country. Speaking of the duration of the various Cabinets since 1880, he says they used to last eighteen months, then a year, then six months, then a quarter; and they have now got down to thirty and fourteen days. While they are in office, "the little men," as he calls them, of course cut all sorts of capers. There was one wag (*joviál garçon*), he says, who used to amuse the Chamber a good deal by his drolleries; so he very soon was made Minister of a little Department of Agriculture, which was constructed especially to please the farmers, who were complaining bitterly of low prices. As soon as the wag got into office, he found that the Administration of Forests, which has existed in France for 200 years, and is charged with the protection of the forests, was prosecuting vigorously a large number of depredators on the public domain. Of course, they complained bitterly, and as they had votes like other people, the wag accommodated them by abolishing at one stroke of his pen the whole forest service. How vividly this recalls the savage attack made in the Senate by James G. Blaine in 1877 on Secretary Schurz under exactly similar circumstances. Mr. Schurz was engaged in saving the Government timber lands in Montana from wholesale devastation by private plunderers. Instead of supporting or encouraging him, Mr. Blaine came to the rescue of the thieves, and abused Mr. Schurz roundly, reminding him that he was of foreign birth, and that the country he was born in was smaller than Montana. Now, if our Constitution had been like the French one, Schurz and the Cabinet to which he belonged would in all probability have been driven from office in order to gratify the criminals.

M. Leroy-Beaulieu's remedy for all this tomfoolery is that the French voters should do what is done in England, and America, and Belgium when the party in power misbehaves—turn it out and put the other party in. As the Radicals have made a dreadful failure, the proper thing to do now, he says, is to turn the Government over to the Conservatives and let them try their hand. The trouble is, however, that the Republicans are afraid that if the Conservatives got into power they would restore the monarchy; so, for want of anything better, they are thinking of trying Boulanger and a "revision of the Constitution." Many of them fancy that if they can only get rid of the Senate, they can never be unhappy again. This, too, bears a striking resemblance to the state of mind of the Republicans in this country before 1884. They were prepared to put up with everything from the Republican jobbers sooner than try the other party, because, they said, as sure as the Democrats got into power they would repudiate the national debt, pay the rebel debt, compensate the slaveholders for their slaves, abolish the tariff, and establish "British free trade." As long as this delusion lasted, all healthy political progress was impossible. The election of Cleveland broke the spell, and restored the old Anglo-Saxon remedy for the abuses of power to its former place in the popular mind.

The ministerial crisis in Holland, which has found its solution in the formation of a Mackay Cabinet, was a natural consequence of the recent elections, the first held under the revised Constitution and the new electoral law. The principal changes made in the existing law were, first, a considerable reduction in the property qualification and the admission of large classes as electors, independent of any property qualification; second, the abandonment of the system of large electoral districts. Except in a few cities, no district now elects more than one member. The result of these changes might have been easily foreseen. In the south the Catholic clergy is supreme, and a solid phalanx of Ultramontane members was returned. In the north the small farmers, who constitute a large proportion of the new electors, are almost to a man adherents of the "anti-revolutionary" or strict Protestant party. In order to oust the Liberals from power, the leaders of that party, sacrificing all their traditions, formed a close alliance with the Catholics, who in many districts form a strong minority. Their lack of political principle did not stop even with this. They did not hesitate to make common cause with the Socialists, as was shown by the publication of a circular of the Central Committee which was intended to remain secret. The demoralizing spectacle was given of a party whose fundamental principle is devotion and loyalty to the House of Orange, voting solidly for a man, Mr. Domelu Nieuwenhuis, who had been recently sentenced to a term of imprisonment for seditious speeches and treason, in order to secure the support of the Socialists in other districts.

The combined Clericals were successful in the rural districts, and had it not been for the fact that the Liberal party, waiving all dissensions, made a stubborn and organized fight, they might have made great gains even in the large cities, because among the lower middle class, which for the first time exercised the electoral franchise, they have a large number of adherents. As it is, the Liberals were victorious in Amsterdam, Rotterdam, Utrecht, Arnhem, Dordrecht, and Leyden, and the majority of the combined but antagonistic Clericals over the united Liberals is a narrow one—54 to 46. Moreover, as the elections for the Senate (the members of which are elected by the States of the different provinces) have resulted in a victory for the Liberals, so that in that body they now have thirty-four seats out of fifty, the tenure of office of the new Clerical Cabinet may not perhaps be a long one.

The message of President Diaz at the opening of the April session of the Mexican Congress is, in the main, as dull reading as the proverbial annals of a fortunate nation. Its most important items bearing upon American relations to Mexico are the announcement of a great success of the parcels-post system, instituted last July, and the statement that a convention has been signed between the two Governments for the submission to their respective Congresses of a project to admit, mutually, natural products free of duty. Two matters of great public interest in Mexico, to which allusion might have been most properly made in the message, are conspicuous by their absence. One is the absorbing political question of Presidential reelection, and Gen. Diaz's personal attitude upon it. He passes it all by in absolute silence. This might be interpreted, in view of the seven distinct and solemn declarations against reëlection which he has publicly made in the past eleven years—the last one no longer ago than his message to Congress of April, 1885—as but the dignified silence of a man whose position had been made known with sufficient clearness. More probably, however, it is a natural reluctance to eat his own words unnecessarily; that action can be much more gracefully performed after the "spontaneous demand of the country" has made itself heard, as it is expected to do next fall. The other important matter of public concern about which the President omitted to speak, except in the vaguest terms, is the new national loan. He simply said that the Treasury would lay a copy of the contract executed in Berlin before Congress at an early day. This is in keeping with the obstinate silence of the *Diario Oficial* on the same subject, and does not exactly foretoken the great triumph of finance which we have heard so much about. Meanwhile it appears that the national bank is pressing the Government for payment of its many loans, or, possibly, only of defaulted interest on them, and has secured an executive order that, beginning with the 1st of May, 20 per cent. of all duties is to be paid for in certificates to be bought of the bank.

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SENATOR SHERMAN AND THE FOUR PER CENT. BONDS.

In his recent speech in the Senate replying to Senator Beck's attack upon his positions on the silver question—a reply which we consider perfectly successful at all points—Senator Sherman made a digression in order to show that he was not responsible for the outstanding 4 per cent. thirty-year bonds. His argument was, that the Refunding Bill (the Act of July 14, 1870), as reported by him in the Senate and as passed by that body, provided for the issue of $400,000,000 of 5 per cent. bonds to run ten years, the same amount of 4½s to run fifteen years, and the same amount of 4s to run twenty years; but that the House substituted for this a bill of their own, reported by the Committee of Ways and Means, providing for $200,000,000 5s to run ten years, $300,000,000 4½s to run fifteen years, and $1,000,000,000 4s to run thirty years, and that the Senate was obliged to accept this amendment or lose the bill altogether.

A careful examination of the proceedings and speeches in Congress while the bill was pending will show that there was no real controversy between the two houses respecting the time that the bonds were to run, although what Mr. Sherman says about the measure as it originally passed the Senate, and as it was amended by the House, is true. The point in controversy was as to the rate of interest, the House insisting upon 4 per cent. as the rate of the greater part of the issue, while the Senate favored higher rates. Senator Sherman, in presenting the report of the Conference Committee to the Senate (*Cong. Globe*, 2 sess. 41st Cong., p. 5531) did not lay any stress upon the duration of the bonds as a point of disagreement between the two houses, nor did Chairman Schenck when he presented the report to the House.

What is more to the purpose is the fact that when Mr. Sherman became Secretary of the Treasury in the year 1877, he found a contract in force entered into by his predecessor, Secretary Morrill, with August Belmont & Co. and their associates, known as the "bond syndicate," for the sale to said syndicate of $300,000,000 of 4½ per cent. bonds having fifteen years to run and maturing in 1891. The contract contained a clause authorizing the Secretary of the Treasury to terminate it at any time after March 4, 1877, by giving ten days' notice to the syndicate.

It is sufficiently indicative of the ideas held by Mr. Sherman, both while the bill was pending in Congress and afterwards, that the first step taken by him as Secretary was to stop the issue of 4½ per cent. fifteen-year bonds, and to substitute 4 per cent. thirty-year bonds in their place. All the facts are set forth in the document entitled "Specie Resumption and Refunding of National Debt" (House Ex. Doc. No. 9, 46th Cong., 2d sess.). Mr. Sherman first communicated his views on this point in a letter dated April 6, 1877, addressed to N. M. Rothschild & Sons, London, stating in a general way that he desired to sell only 4 per cent. bonds for resumption purposes (p. 15).

April 27, Mr. Sherman wrote to L. P. Morton, New York, a member of the syndicate: "After all, the 4 per cent. loan is the loan which we ought to seek to place upon the market, and which I hope the syndicate will be able to do by the 1st of July" (p. 27).

May 14, Mr. Sherman wrote to August Belmont, New York, proposing the withdrawal of $100,000,000 of the 4½ per cents and the substitution of 4 per cents in place thereof (p. 39). This does not appear to have been a formal notification of withdrawal as provided for in the contract. Hence some confusion, which arose later on.

May 17, Mr. Sherman wrote to L. Von Hoffman & Co., New York: "My purpose is to place upon the market as soon as practicable the 4 per cent. thirty-year bonds authorized by the Refunding Act, *which I regard as the most desirable security ever offered, both for investors and the Government*" (p. 41).

May 23, Mr. Sherman wrote to August Belmont & Co., New York, that it was his understanding that $100,000,000 of the 4½ per cent. bonds which the syndicate were entitled to take under the Morrill contract had been withdrawn, and asking whether Belmont & Co. so understood it (p. 44). Belmont & Co. replied under date May 26 that they presumed that the proposition would be agreeable to their London associates, but that the Secretary would see the propriety of awaiting their answer, which had already been requested (p. 46).

June 20, Morton, Bliss & Co., New York, as members of the syndicate, wrote to Mr. Sherman asking when and in what manner the notice of termination of the Morrill contract, including the right to take the remaining $100,000,000 4½ per cents, had been given. Mr. Sherman replied, June 21, that he had stated to the syndicate orally, at an interview held on May 11, his intention to withdraw the $100,000,000, and that if any serious opposition had been expressed, he should then and there have given the ten days' notice required, but as the suggestion seemed to be acquiesced in he did not do so. Finding subsequently that there was nothing in writing on the subject, he had written his letter of May 23 to August Belmont & Co. to remove any grounds for future misunderstanding (pp. 85-86).

The point of all this is, that Mr. Sherman stopped the sale of $100,000,000 of 4½ per cents having fifteen years to run, which had been contracted for before he came into office, and substituted a like amount of 4 per cents having thirty years to run. That his motives were patriotic and right in every way is fully conceded, but the argument made at this time to show that he exercised superior discernment in 1870, when the Refunding Bill was passing through Congress, and that his own wise purposes were overruled by the House Committee of Ways and Means, while technically true, is really an afterthought. Both Mr. Sherman and Mr. Schenck desired to save ½ per cent. per annum interest on the bonds, and both underestimated the element of time which, as matters have turned out, made the 4½ per cents the more desirable of the two classes of bonds for the Government. The total amount of interest to be paid on a 4½ per cent. 15-year bond is 67½ per cent., on a 4 per cent. 30-year bond 120 per cent. The syndicate people and the investing public made the same error of judgment. They were all as greedy for the 4½ per cents as the Secretary was reluctant to issue them.

THE BRITISH-AMERICANS.

In the meagre report which is all that we have seen of Mr. Goldwin Smith's address to the Canadian Club on Wednesday week, he appears to have given the British-Americans resident in this country some very good advice in the matter of getting themselves naturalized and taking an active part in American politics. If the stories be true which the British-American Association told him about the numbers which such naturalization would add to the electorate—90,000 votes in this State, and 40,000 in Massachusetts—its importance, both to Americans proper and British-Americans, can hardly be overrated. The latter would, if they acted together, control every election both in New York and in Massachusetts. If, for instance, they voted with the Republicans, they would overcome the majority with which our Democrats always "leave the city," and destroy that constant Democratic leaning which makes New York an uncertain State.

That British-Americans—that is, the Englishmen, Scotchmen, and Canadians resident here—would, as far as temperament and character go, be very valuable additions to the voting body in the United States, there is no question. They are for the most part sober-minded, industrious, and law-abiding men, who mind their own business carefully and let that of other people alone. They have, too, in a very high degree, as Mr. Goldwin Smith pointed out in his lecture, the political sense which has made England the political model for so many successful and unsuccessful "nationalities." That they have a fair readiness for political jobbery, the history of British politics reveals clearly enough, but it has always been held in check by their eminent capacity for, and eminent success in, lawful and honorable modes of making money. Consequently, an Englishman or Scotchman will hardly ever take to "politics" as a livelihood as a matter of choice, or until he has tried and failed in everything else. He is by nature, too, a very indifferent intriguer or "manager." He loves open-handed methods, and, in spite of considerable natural pigheadedness, is probably more amenable to argument than any other politician in our day. Votes are still sometimes changed in the British House of Commons by speeches, and we do not know of any other legislative body of which that can be said.

But there is apparently some danger that if the British-Americans follow Mr. Goldwin Smith's advice, and "take out their papers," they will do it under a misleading and somewhat mischievous influence. We do not know, of course, whether he inserted in his address to them the whack at Gladstone and the Irish with which he enlivens nearly all his utterances, and which we verily believe finds a place of honor in his morning and evening prayers. But

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that hostility to Gladstone and the Irish colored his advice in some way or other we have little doubt; and that it is having an unfortunate effect on the minds of those British-Americans who are promoting this naturalization movement, we think is equally true.

We have reached this conclusion in part from a perusal of a few numbers of the *British-American*, a weekly journal started and published in Boston as the organ of the movement. We find it almost wholly given up to abuse of the Irish and the English home-rulers. Hardly a rational word does it contain about the politics of the country with which the British-Americans are invited to throw in their lot. Indeed, no one would suppose from reading it that there was any good reason why Englishmen living in America should become American citizens, except a desire to "get even" with the Irish, and punish American politicians for paying any attention to them. Now, we feel sure this characteristic of the movement will, if not got rid of, make most native Americans feel that the British-American voter would be anything but a useful element in American politics. The hostility between the two Irish factions, the Orangemen and the Catholics, has already disgusted them a good deal, and has inflicted on this city one bloody riot. The addition of another faction—an English anti-Irish faction, charged with the special function of following up the Irish and making things hot for them on the stump and at the polls—would certainly not be a cheering phenomenon for the thoughtful American patriot. What he seeks of all things is the deliverance of the American soil from adjourned European rows and scrimmages. What makes him most dislike the Irish is their importation into American politics of Anglo-Irish issues, with their accompanying hates, and jeers, and denunciations, and curses. He will therefore not welcome a British-American contingent which proposes to itself as its chief political duty, the justification to the American of the Cromwellian policy in Ireland in the seventeenth century. The American public is very weary of the Irish question, and, if it cannot have rest about it, at least craves that the shindy may not be aggravated by the appearance on the scene of 130,000 fresh combatants.

We think the very best advice that Mr. Goldwin Smith could give the British-Americans—and it may be that he has given it to them already—would be to prepare for American citizenship by cultivating their interest in the really important questions of American politics, such as the tariff and taxation, the civil service, municipal government, and electoral reform, and popular education and temperance, and let the Irish and Gladstone alone. In such questions we fear they now have very little interest, and know very little of them. The best thing they can do with their Boston organ is, to make it discuss them intelligently, both for their own enlightenment and to give Americans a taste of their quality. If they show the American public that on these questions they will powerfully reinforce the friends of economy, order, and progress, they will as citizens be very welcome indeed. As English "Unionists" or "Imperialists" they will not be worth to the United States the cost of naturalization, small as that is.

THE STATE BOARD OF ARBITRATION.

THE Legislature in 1886 passed a law providing rules for the arbitration of disputes between employers and employees, on the familiar principle of the voluntary submission of the matter in controversy to arbitrators chosen by the parties. The same law provided for the appointment of a State Board of Arbitration, to whom appeals might be taken from the decisions of the local boards, such State Board to consist of three persons at a salary of $3,000 per year each, with a secretary at a salary of $2,000. A year passed by without any result except the payment of the salaries of the Commissioners and their secretary. The Board began to wear the look of superfluity, and even of drollery, for want of occupation. So the Legislature the following year added to their duties by passing a new law, providing that "whenever a lockout or strike shall occur, or is seriously threatened in any part of the State, and shall come to the knowledge of the Board, it shall be its duty, and it is hereby directed, to proceed as soon as practicable to the locality of such strike or lockout, and put themselves in communication with the parties to the controversy, and endeavor by mediation to effect an amicable settlement of such controversy." If their services are not wanted, however, they are authorized in their discretion to "inquire into the cause or causes of the controversy." It is not stated what they are to do after they have made their inquiry, but the presumption is that they are to say something about it in their next annual report. The last report of the State Comptroller shows that the cost of the Board of Arbitration for one year was $14,552.83. The gains appear to have been nothing, either in dollars and cents or in any other sense.

It appears to be the practice of the Board to search the horizon for strikes and lockouts very much as astronomers search the heavens for new comets. When they "pick up" one, they jump on the cars, and put themselves as speedily as possible in the vicinage of the controversy, and hang out a sign, "Arbitrating done here." If nobody brings in a job, they set to work to investigate the matter in controversy, and then disappear from sight until they pick up a new one. The presumption is that this series of manœuvres is helpful to Labor, but evidently it cannot be so unless Labor is helped by the payment of $14,000 per annum out of the State Treasury. One of the members of the Board of Arbitration must be a Democrat, and one a Republican, and the third must be selected "from a bona-fide labor organization of this State." If Labor derives any benefit from the Board, it must be from the payment of the salary of the third member. This is hardly sufficient compensation for the share paid by Labor, in its character as occupants of houses subject to taxation, for the expenses of the Board.

The antics of the Board, of which we are having a fresh example at this time in connection with the boycott and lockout in the brewing trade, are in pursuance of law, and very strictly so. If they are ridiculous, they are so because the law under which they were appointed is ridiculous. There does not appear to be any occasion whatever for any such board. The principles of arbitration are well settled in the nature of things. Arbitration, as the term applies, is the voluntary submission of a controverted matter to the decision of an impartial umpire. That the umpire may be impartial, and that his decision may have binding force, it is necessary that he be chosen by the parties. The State cannot compel brewers, for example, to hire men whom they do not want, or to hire anybody on terms that are not satisfactory, nor can it compel men to work on terms not satisfactory to themselves. The State may properly provide the rules under which arbitration shall be conducted, and may also rightfully enforce the decision so reached, as in any other case of contract. This was the scope and intent of the law of 1886. The addition of a State board having appellate jurisdiction was a superfluity, and even worse, because it entailed delay. After a dispute has been submitted to arbitration upon fair agreement as to the subject-matter and the persons who shall decide, an appeal to somebody else is manifestly superfluous, a mere dilatory proceeding, and must tend to lessen the number of cases submitted to arbitration. Probably this feature of the law accounts in part for the fact that it has been a dead letter. When the further provision was added that the State Board should make excursions here and there like travelling tinkers looking for jobs, and offering their services to parties who do not want them, and then prying into people's private affairs, the law became a mere conduit for the distribution of a certain sum of public money to politicians.

THE CONSTITUTIONAL POSITION OF PRUSSIA IN THE GERMAN EMPIRE.

THE many serious questions of home and foreign policy which were raised in Germany immediately preceding and following the death of the late Emperor have again turned general attention to that unique creation of Bismarck's—the New German Empire. It is safe to say that no one can understand German politics or comprehend Bismarck's system of government who does not study them in close connection with this remarkable confederation.

German publicists and jurists have spent much time and ink in discussing the question whether the new Government is a *Bundesstaat* or a *Staatenbund*, *i. e.*, a Federal State or a Federation or League of States. Much bad blood has been stirred up, and more than the usual number of exclamation marks placed after quotations from writers of opposite views—with the satisfactory result, however, that there is now a pretty general agreement that it is a *Bundesstaat*. That there was this difference of opinion is not strange. Our own Federal Government was at first generally accepted as the type of a *Bundesstaat*, and it is no wonder that, with it before them as a model Federal State, many were inclined to put the German Empire in a different category; for many as are the similarities between the two

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systems, the differences are almost, if not quite, as many, and are certainly more striking.

The difference of origin was noteworthy and significant for the character of the new States. Our own Government arose from the initiative of a body of delegates who took it upon themselves to act for the country as a whole, and, as a matter of fact, assumed the functions of a national Government, and did not, either in the form of treaties or of a constitution, have any legal authority for their acts until long after they had committed the country to a step from which there could be no retreat. When, later, a constitution was formed, its preamble began with "We, the people of the United States, . . . do ordain and establish."

The German Government sprang from a formal treaty between (nominally at least) free and independent States. According to this treaty a convention was to be called, consisting of representatives of the people, to which a constitution before agreed upon by the diplomatic representatives of the State governments should be submitted. If this should be accepted, it was to become the constitution of the confederation. As a fact it was accepted after numerous modifications to which the governments agreed, and it thus became law. But in its preamble it was expressly stated that the rulers of the different States (kings, dukes, senates of the free cities, etc.), concluded an eternal alliance, and the title of the President of this confederation was changed to German Emperor in the Constitution of 1871. Both Constitutions, then, that of 1871 as well as that of 1867, were based upon formal treaties. Thus Germany is a league or confederation in a different sense from that in which our own Federal Union may be said to be one.

But in the Constitution itself there is a recognition of a very different relation from that which exists in our own system. The upper house, corresponding in some respects to our Senate—the Bundesrath or Federal Council—is composed of diplomatic representatives of the various State governments. The members are appointed by the governments, are subject to their instructions, may at any time be recalled, and are accorded in Berlin by the King of Prussia the usual diplomatic protection and privilege granted to foreign ministers. Speaking generally, with some important exceptions, noted later, this Council is the executive authority of the German Empire. It is intrusted with the oversight of the administration of all laws. In this work the Emperor and the Chancellor, with his departments, are its agents. While it cannot pass any law without the consent of the Diet (Reichstag), it may make all regulations necessary for carrying out the laws, and is in general regarded by German jurists as the seat of sovereignty of the Imperial Government.

In this confederation, moreover, many of the States possess peculiar privileges which practically give them a veto power on legislation in certain cases—a circumstance which heightens very much the general impression of its being a League of States instead of a Federal State. The financial system, is in its chief outline, rather that of a society or group of States in which the expenses are paid as far as possible from the income of common property, and the deficit then made up by assessments. The administration of the imperial laws is largely in the hands of the separate States. Some of the States are allowed to have diplomatic representatives at foreign courts and to make treaties with foreign States on certain topics. Some are not subject to the Federal excise on beer and brandy, and have their own postal and telegraph system. All may make agreements with other States of the empire, and may levy customs duties, equivalent to their own excise taxes, on goods imported from other States where the excise does not exist. There are numerous other provisions of the same sort, making altogether quite a different form of federal government from our own.

In general it may be said that in the German system the State Government, as such, plays a much more important rôle in its relations to the Federal Government than in our system. In many more cases the central authority works through the States and addresses itself to their governments. If Alexander Hamilton was correct, then, in his implied definition of a federal government as one which acts immediately on the individual citizens, and not mediately through the State governments, and thus distinguishes it from a league or confederacy, which acts only on the States as its subjects, then the new German empire is a *Staatenbund*, and not a *Bundesstaat*. On the other hand, if the definition of a Federal State which Woolsey hints at in his 'Political Science,' and which German jurists have fully developed, be correct—viz., a union of States with a will of its own distinct from the mere sum of the wills of its constituent States, and with the power to enforce this will against a recalcitrant member, whether it acts on States or individuals—then the German Empire should be included in this category.

Now, how has it come that a government for which Alexander Hamilton—no mean judge—would, on general principles, have predicted a complete failure, has proved itself on the whole such a success? It will be remembered that Hamilton in the *Federalist* tried to make out that no federal government could hope to succeed which attempted to lay its commands on States as such and to enforce them against the will of the latter.

The answer to the question is to be found in the overwhelming power of Prussia in the present German Empire—a power which is not only practically recognized, but constitutionally guaranteed in the most solemn manner. A recent German writer on constitutional law has emphasized this fact very happily—though it must be said much to the disgust of some of his contemporaries—as follows: "The German Empire (or Constitution) is the legal form according to which Prussia rules in non-Prussian territory. The share of the other States is really merely a limitation of Prussian initiative" (Otto Mejer, 'Deutsches Staatsrecht,' 1885).

How true this is will be understood after a glance at the constitutional position of Prussia in the empire. In the first place, the Prussian King is *ipso facto* or *ex-officio* German Emperor. It is true that this circumstance is perhaps not so important as it may seem at first glance, since the Emperor, as such, has only a very limited veto power, unless Laband's interpretation of the Constitution noted below is correct, according to which it is his duty to pass on the constitutionality of a law. Even then, if in his judgment the law is constitutional, he must promulgate it, however much he may be opposed to it. He may, however, veto absolutely as Emperor any law altering existing laws relating to the army and navy, and although he cannot prevent legislation on other subjects, still, as the chief executive of the empire, he practically possesses great power.

There were in 1871 twenty-five States in the German Empire represented in the Federal Council. In order to recognize, to some extent at least, difference in importance among the States, some of them have more votes than others. Each State has at least one vote, but Saxony and Würtemberg, for example, have 4 each, Bavaria 6, and Prussia 17, the total number being 58. All questions are decided by majority vote (with exceptions noted later), and each State must cast its votes as a unit. This follows naturally from the diplomatic character of the representation.

Prussia has the Presidency of the Council. It has also the chairmanship of all the important committees, and the functions of these committees are more important by far than those of similar committees in our Senate. Prussia has a solid seventeen votes on every question—thirty constituting a majority—and it must be a rare occasion when it should not be able to get thirteen more from some quarter or other. But with these seventeen it can prevent all amendments to the Constitution, since they are rejected if there are fourteen votes against them in the Federal Council. Moreover, in certain important matters of legislation Prussia has a veto, and in all cases of a tie vote that side wins on which the votes of Prussia are to be found.

As if all this were not enough, Prof. Laband has put an interpretation on the Constitution which places in the hands of Prussia still another advantage. By the Constitution it is made the duty of the Emperor to prepare and publish the laws which have been passed by the Council and Diet. But, says Laband, if he thinks the law is unconstitutional, he should not publish it, and without publication by the Emperor it is not binding. This gives Prussia—for we must not forget that the Emperor of Germany is first of all King of Prussia—a practical veto on all laws which could in any way threaten its supremacy in the empire. Whoever rules Prussia and Prussia's King, therefore, will rule Germany, and there is no more danger of a dissolution of the German Empire, except by the interference of a foreign Power, than there is of the dissolution of the State of New York.

EAST END MISSIONS.

LONDON, March, 1888.

MR. BESANT is less a prophet abroad than in his own country. Here, it is true, his claim to the original idea of a palace for the people has been disputed. But the Philadelphia *Press* (Feb. 26, 1888) would take from him even the credit of having written his most famous and successful story:

"The many people," it says, "who have read James Payn's novel, 'All Sorts and Conditions of Men,' remember the People's Palace which the heroine reared for the poor of London. The novel made such an impression in London that the novelist's palace in the air became a reality in Toynbee Hall, which was opened in the jubilee year for the poor of the Five Points in East London."

It would be scarcely possible for so short a paragraph to contain a greater number of mistakes. If Americans are interested in the work of philanthropists in the East End of London, it would be as well if it were reported to them accurately.

Public attention is just now attracted to this work. It is all but a year since the People's Palace was opened, so that there has been time to test its value and influence. At this season the annual exhibition of pictures is held at St. Jude's Schoolhouse, which is under the direction of Mr. Barnett, the Warden of Toynbee Hall. These two institutions are looked upon as the principal factors for good in East London. Though they differ in many ways, both have for aim to elevate and refine the workingman. The People's Palace nominally proposes to do this by amusing him; Toynbee Hall also provides for his amusement, but relies above

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all upon the good effect of his association with the educated and rich who make it their home. The latter is, in fact, a nineteenth-century monastery. It was established, it will be remembered, as a memorial to Arnold Toynbee, one of the first workers, according to modern methods, in the East End. To it came Oxford and Cambridge men, not on any special mission, "but simply to share the life of the surrounding population, to become good citizens of East London, giving freely and naturally to those around them of whatever is best in them, whether in mind or character, and learning in their turn, as they undoubtedly will learn, to help their new neighbors and the new conditions of life in which they find themselves."

Much has been said of their self-sacrifice. People speak of Toynbee Hall, lost in the wilds of Whitechapel, as if it were a Grande Chartreuse or a Monte Oliveto. The fact is, that it is in a far more convenient and central neighborhood than many fashionable West End suburbs. It is in East London, it is true, but on the very borderland of the city. Within a five minutes' walk are two underground railway stations from which Charing Cross can be reached in fifteen minutes. On Whitechapel Road are to be had omnibuses to almost all parts of West London. To the visitor to Toynbee Hall it is evident that its residents do not by any means live the life of the people among whom their days are spent. The house is comfortable, if not luxurious. However, as has been explained, "the idea is that the poor should see something of the life of the cultured and wealthy classes, of the rest and refinement and art and ornamentation of good homes." Whether this insight into pleasures beyond his reach will do the workingman any positive good is more than doubtful. After drinking tea in the pretty drawing-room of Toynbee Hall, he will hardly be more reconciled to his own conditions of life. That he may be benefited negatively, and in a manner somewhat different from that intended, is probable. Discontent in his case would be an advantage. All who have really worked among the people of the East End agree that their own apathy is their greatest enemy. They are too contented, a clergyman, who spent six years of his life as rector of a church in Stepney, has explained. A Socialist, who often holds open-air meetings in the East End, has told me that the indifference of the people—more pronounced in the younger generation—is the stumbling-block to all who would better their condition.

It is difficult to believe that the Toynbee Hall men, whose position and habits and occupations are so radically different from those of the workingmen, will ever be received by them on terms of friendly intimacy. Common work or common idleness is the bond that holds men together in all walks of life. But that this would-be friendship is theoretical; that caste distinctions are not shaken off when the threshold of Toynbee Hall is crossed, is but too plainly shown on occasions such as that of the formal opening of the picture exhibition in St. Jude's Schoolhouse. The show is supposed to be primarily for the people of Whitechapel, or rather of the East End. They had not even a single representative at this year's opening ceremonies. These, indeed, were held at an early hour in the afternoon, which made it quite impossible for workingmen or women to be present. The lower room of the schoolhouse was filled, but with the people who flock to West End private views. Through the large windows, beyond the platform, I could see workingwomen, busy about their daily duties, and ragged children coming and going on the balconies and stairways of the opposite row of tenement-houses. The contrast I thought significant. Mr. Holman Hunt, who opened the exhibition, delivered an address which would have been unintelligible to a genuine Whitechapel audience. It was principally taken up in showing that all modern art—except, presumably, his own—is bad, and that of all this bad art, that of the Continental schools is the worst. It was funny afterwards to find in places of honor in the rooms up stairs pictures by Carolus Duran, Munkácsy, Favretto, Tito, Van Hannen, which brought out in painful relief the crude color and labored technique of two of Mr. Hunt's pictures, lent by him to the exhibition. In concluding his address, he complimented Mr. Barnett and the Toynbee Hall men on the good work they were doing in bringing art to the people, from whom, in its greatest days, it has always sprung. Whether, however, they are going about it in the right way was made questionable by the speech that followed. It is better, we were assured, to show the people pictures which can contribute to their instruction, no matter how badly painted they may be, than pictures technically good but without a subject. In other words, the art education of the people upon whom all hopes for art rest, is begun on a false basis. Assuredly the result of such training will be to make their second state worse than their first. They are having prepared for them the difficult task, not only of learning, but of unlearning.

But in East London even amusement must serve a moral or intellectual purpose. People are to look at pictures, not merely for pleasure in them or to be taught something about art, but to be intellectually or morally regenerated. The catalogue of the St. Jude exhibition is a model of ingenuity in discovering rare thoughts, intentions, and aspirations in the simplest picture. The same desire to consider everything from a moral and sentimental standpoint was manifested that same afternoon in the treatment of decorative art. We were taken into the dining-room of Toynbee Hall and shown its decorations. They have been executed by workingmen and boys under the guidance of Mr. Ashbee. The latter is an architect, and was a pupil of Messrs. Bodley and Garner, who have just erected the abomination, called a reredos, with which Dean Church, to his lasting discredit, has allowed them to ruin the interior of St. Paul's Cathedral. What I saw of the work, done under Mr. Ashbee's guidance, proved that, unfortunately for the British workman, he is a worthy pupil of his masters—architects who will be remembered by after generations because of their vandalism. The walls were painted in dark red, apparently in imitation of a Morris wall paper. The frieze consisted of a row of gaudily painted shields set on a staring white ground. Mr. Ashbee said nothing of the merit of the work or the methods of his system of teaching. He dwelt instead on the fact that it was all "love-work," the men and boys having devoted to it their leisure hours and presented it as a gift to Toynbee Hall. The only other point upon which he insisted was that the painting on the walls was freehand—hardly a virtue when the work could have been better done and time economized by stencilling, as even Mr. Morris would admit.

However, the good accomplished by the picture exhibition as a means of recreation cannot be overestimated. It is kept open on days and at hours when workingmen are at leisure—exactly the days and hours when the British Museum and National Gallery, Bethnal Green, and South Kensington Museums are closed. Admission is free. No one is hurried or interfered with. The season for it is well chosen. Later the people enjoy their Sunday holiday out of doors in the open green spaces of which there are so many in London. But just at present, though the days grow longer, they are no less gray and gloomy and wet.

The directors of the People's Palace have had the same good sense. The Queen's Hall, the only part of the building finished as yet, is also opened on Sunday, though even in the East End there is much opposition to this sensible measure. The Palace but partially realizes Mr. Besant's ideal. In his story the Palace of Delight was given to the people; they were to be its managers and guardians; they were to do with it as they chose, to originate its amusements and organize its classes—if classes were wanted. The real Palace, while it has no monastery attached to it, is in the hands of trustees who do not consult the workingman even when his interests are most vitally concerned. A veto has been passed against beer, but his opinion on the subject has not been asked. The workingman, in Mr. Besant's book, could drink his glass comfortably as he smoked his evening pipe. Still, much calling for praise has been accomplished since (less than a year ago) Whitechapel hung out the flags of the Metropolitan Board of Works and welcomed the Queen to the hall named in her honor.

The Palace is much further east than Toynbee Hall. The road to it from the city is wide and airy, lined with shops, with here and there a quaint old almshouse or substantial eighteenth-century residence. You see little or nothing to suggest the utter misery now associated with the name of East London. Indeed, not anywhere in the East End have I seen squalor and degradation greater than that of Drury Lane or Westminster slums. It is depressing because of its vast extent. Nowhere else are you so conscious of the large majority of those who live to toil and toil to live. At the Palace gates, as at Toynbee Hall, there is nothing to pay. This being the case, it is to be regretted that the walls are placarded with notices of classes and lectures and concerts for which a fee is asked. The fee is usually small, but its conspicuous advertisement doubtless frightens away many a workingman. The Hall within is large, light, and pleasant, but decorated most vilely. I believe classes for the minor arts have already been started in connection with it. Instructors should at once impress upon students the vileness of these decorations. To give the people bad models, to surround them with what is artistically worse than worthless, is a poor way to cultivate their feeling for art and beauty. Recreation at the Palace has not yet assumed the importance Mr. Besant meant to give it. Those who wish to be instructed have a better chance than those who wish to be amused. The principal means of recreation are the library and music; and fortunately both are available on Sundays. An organ recital is given at 12:30, an hour when morning service is over and public houses are about to open. Every time I have been to the Palace at noon on Sunday, I have found the Hall well filled, the people listening to the music quietly and with apparent enjoyment, the greater number staying until the very end of the performance. Almost as many return in the afternoon to read. Near the door are newspaper stands with almost all the London and many of the provincial daily papers. At the tables, in the body of the Hall, are to be had the illustrated and comic weeklies and the monthly magazines. On either side, against the wall, are bookcases which already contain many standard works. Even Crowe and Cavalcaselle have penetrated to the East End. In more than one American city the opening

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of a reading-room on Sunday would be accepted as a matter of course. But in London, where it is something new, the step taken by the directors of the People's Palace must be welcomed as one in the right direction.

One has only to see on Sunday this great Hall and St. Jude's Schoolhouse during the exhibition, to know that they are appreciated; but whether by the class for which they are intended is another question. As a rule, the genuine workman is conspicuous by his absence. The crowd at each place is made up of people fairly well dressed—apparently small shopkeepers and clerks and the higher class of artisans. The man in corduroys with the handkerchief around his neck, and the woman of that peculiar type unknown out of London, are slow to come and quick to go. One Sunday afternoon, at the picture show, a clergyman of the East End assured me that everybody in the room with us belonged to the working class which I thought unrepresented. Clothes are cheap in the East End, he said, and they all buy black coats for Sunday. But the fact remained that the near streets were filled with workingmen in working clothes. In groups around the costermonger's cart, or lingering at the door of the public house, were the corduroys for which I was looking. Music and pictures and books add much to the lives, only too dull and colorless, of those who are taking advantage of them. But so far they have not appealed to the typical British workman, who is being besieged by politicians, social reformers, and philanthropists, and continues calmly indifferent to them all. N. N.

Correspondence.

MR. FOULKE'S INQUIRY.

TO THE EDITOR OF THE NATION:

SIR: Between the 1st and 20th of August, 1885, noticing that "suspensions" of postmasters before the expiration of their terms were becoming very frequent, I addressed 193 letters, indiscriminately, to postmasters suspended in this State, and 102 letters to Presidential postmasters elsewhere. I inquired of each the cause of the suspension, whether any charges had been made, whether there was any investigation or any opportunity for an investigation or defence. To these letters I received 158 replies; some of these showed that the officer had resigned or that his term had expired, a few failed to answer the questions, but 136 gave me the desired information—101 from Indiana and 35 from elsewhere. *In only two instances, one in Indiana and one in New York*, had there been any investigation; *in every other case* no notice of any charges had been given, no cause assigned, no opportunity afforded for defence, denial, or explanation; in a large number of cases the first information on the subject received by the postmaster suspended was by newspaper report or upon presentation of the order of suspension by the new appointee. In fifteen cases in Indiana the change was attributed to the Congressman in the district, the successor having been promised the office in some instances. Sometimes the parties learned by hearsay and street rumor that charges of offensive partisanship had been preferred. In ten cases in Indiana (and eleven cases elsewhere), a request was made for information respecting the charges and an opportunity for investigation, but no such opportunity was given, nor were the charges disclosed.

Knowing that this information was ex parte, and not believing it possible that these removals were thus made with the approval of the author of the letter to Mr. Curtis, I communicated to the President personally the results of my inquiries, together with the names of the postmasters in question. I found, however, that the President approved this course. He stated that he considered it impracticable to inform the postmasters of charges against them, that this would be to turn the question of their removal into a judicial investigation, that they were continually protesting, objecting, and asking for copies of the charges, but that these could not be furnished them. I suggested that there was little use of requiring that charges should be preferred, if the postmaster was not permitted to see them and there was to be no investigation; that charges were frequently made by persons utterly irresponsible, and often by those who did not pretend to know the facts; that such charges were frequently false, and that it was not possible to procure accurate information until both sides had at least a chance to be heard. He said he regretted that I had made these inquiries, that the Department had to get its information as best it could, that he had great difficulty in bringing many of his party friends up to his ideas of this reform, and that Indiana was a particularly bad State in that respect. I left in his hands a summary of the results of my inquiries.

Frequently the accuser was rewarded for his secret charge by appointment to the office. I could name many instances:

LOUISA C. CANINE states that she was removed without notice upon the false charge, preferred by A. J. Kitt, her successor, that she was a non-resident.

A. H. SYMPSON.—The affidavits against A. H. Sympson of Winchester, Ky., were prepared by William M. Bickner, a relative of his successor. Among the parties swearing to them was Dory Hazzard, a worthless negro of no character.

W. L. SEATON of Jackson, Mich., was assured that his successor (an editor of a Democratic paper) filed charges of offensive partisanship against him.

CHARLES G. MICHAELS of Hope, Ind., writes that the charges were preferred by E. A. Monnanth, a brother-in-law of his successor, L. O. Miller.

E. R. KIRK of Sioux City, Ia., was removed through the agency of one Chase, an office-broker, upon affidavits of partisanship made by an ex-policeman and the son-in-law of his successor, Crawford.

S. A. MARINE of Vinton, Ia., heard that the specification against him was the delivery of a partisan address on Decoration Day, which was, in fact, delivered by his brother.

In many instances, such as Philip Kendall, Portland Mills, the charge, alleged to be false, is attributed to a personal enemy, for the purpose of working out an old grudge

MRS. ISABELLA DE LA HUNT of Cannelton was removed without notice, upon the charge of thrusting offensive campaign matter into the boxes of patrons, which, as it appears by her affidavit, was false.

R. M. BARTLEY of Owen, Ind., heard that the charge against him was that he had received corruption funds, bought votes, and spent days electioneering, all of which he pronounces utterly false.

J. H. STEWART.—The charge against J. H. Stewart of Chariton, Iowa, as he understood it, was exhibiting an obnoxious campaign banner in the Post-office building. He shows, by affidavits, that it was not exhibited by him, nor in any room under his control, and that he requested its removal. His successor was Chairman of the Democratic Central Committee.

IDA CARPENTER of Butler, Ind., writes that she understands the principal charge was that she sent money to the Republican State Central Committee, which was false.

No doubt some of these denials by the suspended postmasters may themselves be untrue. They are ex-parte statements, and necessarily so from the fact that neither the charge nor the accuser was in most instances definitely known. Among so many removals there were no doubt a good number which were properly made. My objection was not to any particular case, but to a system which made it impossible for the Department to know whether the charge was true—a system by which many acts of flagrant injustice must of necessity be committed. Such a system would naturally be used by spoilsmen to get places. Indeed, the appointees appear to be largely from that class.

W. M. HANCOCK, Postmaster at Meridian, Miss., states that he was succeeded by Col. J. J. Shannen, who was convicted January 2, 1872, in the United States District Court at Jackson, Miss., of criminally conspiring with others for the purpose of depriving persons of African descent of equal privileges under the Constitution of the United States.

M. M. HURLEY of New Albany, Ind., understands that he was suspended without written charges, but upon verbal charges made by Congressman Howard and O. O. Stealey of the Louisville *Courier-Journal*. His successor was Chairman of the Democratic County Committee, and one of the proprietors of the *Ledger*, a Democratic paper and a Southern sympathizer during the war.

CRAWFORD, successor of Kirk of Sioux City, Ia., had been sentenced to the penitentiary at Yankton, Dak.

The successor of A. S. Orr of Wilkesbarre, Pa., was Chairman of the Democratic State Committee, editor of a Democratic newspaper, and friend of Randall, by whom the appointment was made.

A. W. AMICK of Lexington, Ind., writes on August 3 that ever since his successor was appointed he (Amick) has had to make out the reports to the Department.

You are no doubt familiar with the case of James Dowling, appointed by the influence of Mr. Bynum, Democratic Congressman from Indianapolis, to a position in the railway mail service. Dowling boasted that he had bribed certain members of the Common Council of Indianapolis. For this he was tried by Council and found guilty by a two-thirds vote. A majority voted to expel him, but the requisite two-thirds was lacking for that purpose. Before the Grand Jury Dowling refused to testify, because his answer might criminate him. These facts are notorious to every man in this State. Mr. Vilas, Postmaster-General, was notified of them by Lucius B. Swift on September 12, but wrote to Mr. Swift that it would be fair for Mr. Dowling "to have notice of the accusation, because inquiry might put a different complexion on the case."

The importance of investigation, and of the old maxim "Audi alteram partem," was thus recognized by the very man who refused to grant it in many cases above. Mr. Dowling remained in the service until he finally suffered a mail train to go to Peoria and back without any attendant, and the mail remained undistributed. Then he was finally discharged. This happened not long ago.

I would call your attention to the fact that these are not cases of mere mistaken appointments which may be attributed to erroneous information; but they show the deliberate adoption of an utterly vicious principle. It is to say in effect that no one but the man who will consent to prefer charges against his neighbor, which he knows are neither to be seen nor answered, is to be rewarded by the coveted place. It is to hold out, by a uniform system, a direct premium to libel and false testimony, which are to be protected by perpetual secrecy. The files of the Department are the lion's mouth for the reception of charges against the guilty and innocent alike. To adopt such a course is to establish that law of most unnatural selection which leads inevitably to the survival of the most unfit.

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It is the man who will descend to secret calumny who is rewarded by the spoils of office. The first that is known of the charge is from the reading of the sentence. And this is done under the direction of a President who has told us that "the voters of the land have learned that mystery and concealment in the management of their affairs cover tricks and betrayals." There can be little question of the aptness of his own words in the description of his subsequent conduct. Such methods are decidedly worse than the spoils system itself.

Yours, WM. D. FOULKE.

RICHMOND, IND., April 11.

THE PREOCCUPATION OF THE SOLID SOUTH.

TO THE EDITOR OF THE NATION:

SIR: People who expect the "Solid South" to break up on such questions as the tariff, internal revenue, or any other issue of practical politics, are ignorant of Southern history. When did the South divide on the negro question? Did not our wise (?) men demand protection to slavery, yea, rather, "extension" of slavery, at the sacrifice of all else? Did not they allow the free North to dig its canals, deepen its harbors, make magnificent its cities, perfect its school system, and enrich its farms while the South languished in the shackles of slavery? What cared our forefathers for a new State if it was not to be a slave State? What made a Breckinridge possible, and drove a Douglas from the ranks of Southern Democracy? The immortal Henry cried aloud for "liberty," but his own Southland ever demanded slavery or disunion, which meant death.

From my standpoint, I am amazed that a section of the Union should have clamored for the continued life of an institution whose death sentence had been agreed upon by the nations of earth. Bold? Yea, but infinitely bad judgment. The negro as a chattel was no more absorbing of Southern thought than is the negro as citizen. As in the past, so now, the negro is, and, it looks to me, ever will be, the one controlling and consuming issue with the South. Talk of every other economic, practical, desirable subject that should engage the thought of our people and the time and talent of our law-makers, and the Southern man may listen and may agree with you or dissent, but he is sure to conclude with a question after this order, "What about the nigger?" This is the ghost in the way, the horrid "nightmare," the ghostly skeleton. Ask him of what the "cavalier" is afraid, and he will answer, "Of Cuffee." Ask for a reason, and he can give none, but will repeat, "Cuffee." Remind him that the negro men of the South had charge of the farms of the South during the war, and that from them they furnished the food with which to feed the army fighting to forge but the stronger the chains of slavery, and he will, yea, must, admit it. Say to him that during all those dreary days of death and destruction the strong arm of the negro defended the peace and purity of his home, and he cannot deny it. Recall to him the fact that though our fathers asserted with confidence that the negro without a master would become such a monster that no society could tolerate his presence, when the history is that he is as docile as when he wore a chain, and a more useful inhabitant of the earth than when he was driven to his work, and this he will admit under protest. Tell him that our social circles in this year of our Lord 1888 are as safe from invasion as they were before the emancipation proclamation had been issued or written, and he feels the truth of what you say. Say to him that the negro does not "strike for higher wages" or fewer hours of work, that he is a stranger to the faith and follies of the anarchists, that he is content with an humble home and coarse fare, and to all this he must give an unwilling assent; and yet he will remain stolidly indifferent to every other public demand and patriotic obligation for fear of the "nigger."

Our ancestors wasted their strength and exhausted their energies fighting *for* the negro, their children are consuming theirs fighting *against* the negro. Madness before 1860, madness since, and all because of Cuffee and what so many are pleased to term *consistency*. Those who are not always dodging behind the negro as a pretext for not doing plain public duty, are harping on *consistency*. "My daddy lived and died a Democrat, and by the gods so will I"; "he carried the stone in the sack along with the grist to the mill, and so will I." Tell him that Gladstone was originally a Tory, but that his good sense made him a Radical, and that Radicalism made him great, and he will listen to you and then laugh at you. What hope for such a people? God in his wisdom alone knows.

What is the duty of the North, these things being so? Simply to take care of the Government, and continue to watch its growth, and see that it *does* grow. When the Chicago Convention meets, let the representatives be busy to know who can carry New York, the Pacific States, the *always free* portion of this grand Government of ours; and give leadership to that man. The South won't vote for him, and its silver tongue will grow eloquent in denouncing him; but make him leader, make him President, and let us hope that, after a time, prejudices will all be buried, passions banished from the consideration of grave public concern, and the Southland will have been breathing the air of freedom so long that it too will address itself to the work of material development, and not be frightened from its earnest purpose by any false alarm of small-fry politicians, whose little capital consists of energetic cries of "Run, white man, the nigger catch you."

EX-REBEL.

VIRGINIA, April 14, 1888.

PRO PATRIA.

TO THE EDITOR OF THE NATION:

SIR: In reading over the history of the past, one is led to believe that there have been times when good citizens supposed that it was both a duty and a privilege to lay down property, or even life, for their country, in times of public danger. We seem to have passed the stage in the development of the race to which such doctrine belongs; and the present theory of patriotism in case of war seems to measure the duty of personal sacrifice by the chances of restitution after the crisis shall have been passed. As an illustration of this interesting change, it is only necessary to cite the recent telegram of the Governor of Ohio announcing to the world that "We want the direct tax refunded *because the United States owes it to us.*"

If the South should break out into rebellion again, during the excitement of the coming Presidential campaign, and the Government at Washington should be obliged to call upon the States for a direct tax equal to the amount formerly levied, the Governor would doubtless send on a signed receipt for the principal of the old debt, and, in view of the circumstances, would probably delay his suit against the Union for unpaid interest until the war should be over and a surplus should again begin to accumulate in the vaults of the national treasury.

W. H. JOHNSON.

BUSINESS "FAILURES."

TO THE EDITOR OF THE NATION:

SIR: Your article on "Business Failures" in the *Nation*, April 12, 1888, is startling in its conclusions. On January 1, 1888, Messrs. R. G. Dun & Co. issued a circular giving the number of failures in the United States for the thirty-one years from 1857 to 1888, which shows by accurate statistics the failures in 1885 to be one in 86, in 1886 one in 98, in 1887 one in 111. Back of this, from 1884 to 1857, the full returns are not quoted, but they cannot have averaged much worse results than the three years from 1885 to 1887, and the three disastrous years 1857, 1861, 1873 will not go below one failure in 75.

Where is the fallacy—in the reading of the Dun & Co. figures, or in your reasoning?

Yours, JOHN A. WALKER.

JERSEY CITY, April 16, 1888.

[The apparent "fallacy" arises from the confounding by our correspondent of the restricted sense of the term failure as bankruptcy with its broader meaning as used by Mr. Walker and in these columns—"fail of success," as we put it. This means not necessarily, nor in the majority of cases, that a man who has started in business on his own account ends in the bankruptcy court, but only that, after making thorough trial, he discovers that he is not succeeding in that line, and gives up the experiment.—ED. NATION.]

MOST FOR *ALMOST*.

TO THE EDITOR OF THE NATION:

SIR: In commenting on this use, consulting brevity, I omitted mention of the Anglo-Saxon *mæst*, "fere," "plerusque." Of this, and also of *most*, bearing the same sense, in old English, down to the fifteenth century, I could have written in detail. My rough notes, I find, contain abundant particulars about them.

Your correspondent "C." says, in No. 1187, that "this use of the word is a tradition from very far back." To sustain this assertion of a "tradition," he should have produced something like a catena of authorities. As it is, his quotations, two in number, belong to a period when English, as the term is ordinarily understood, was still in the future.

I have said that *most*, "almost," "must have originated among the ignorant." According to "C.," "it did not originate among the ignorant." But this denial rests on the assumption that, to us of later times, it is a venerable "tradition." Research may show this, a thing not yet shown.

"No proof that it is other than a modernism is known to me." So, with misleading conciseness, I wrote in January. And it was, chiefly, because I was not then acquainted with the passage about to be given, that I was disposed, as, with respect to it as now current, I am still, to accede to Dr. Murray's view, that it is traceable, through *a'most* of the last century, to *almost* aphetized. The passage referred to, which I chanced on only a few days ago, is as follows:

"Wee are, *most* all, of Issachars Tribe; therefore, vsually choose callings of greatest ease." Dr. William Sclater (1626), *Expos. II. Thess.* (1629), p. 275.

This work I have cited for "*mostly* all" and "*mostly* always," with the suggestion that its author therein possibly adopted rustic expressions which he heard about him in Somersetshire. I now extend the suggestion to his "*most* all." Quotations for this, or the like,

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from books dating between 1450 and 1600 would be interesting.

In some parts of the South, the negroes say *hit* for *it*. No one supposes that this was imported, in recent years, from England. Nor, again, does any one suppose it to have been derived, by continuity, from the days of Queen Elizabeth. Its occurrence cannot but be purely fortuitous.

Most all, with *most any*, etc., may, in like manner, have reappeared, in very late times, quite independently of more or less ancient precedent. Is its history this, that it was once catholic English, then became dialectal, if it did not die, and finally was redevised, to be taken up by the English-speaking vulgar in general? Perhaps we shall by and by know.

Owing to a slip of the pen, Chaucer is spoken of, in your 215th page, col. 1, as of the "fifteenth" century, instead of "fourteenth."

Your obedient servant, F. H.

MARLESFORD, ENGLAND, April 9, 1888.

Notes.

IN honor of the coming centennial year, Mr. Paul Leicester Ford will issue, in a limited edition, a reprint of rare controversial pamphlets for and against the ratification of the United States Constitution, accompanied by a bibliography of the books and pamphlets relating to the ratification and to the development of the national political parties of the time. This useful compilation will be entitled 'The Constitution of the United States, 1787-1789,' and will make an octavo volume of some 500 pages, procurable by subscribers for five dollars. Mr. Ford's address is 97 Clark St., Brooklyn, N. Y.

Another limited edition of which we are notified is that of the late Centennial Proceedings at Marietta, Ohio, April 7, 8, in the *Ohio Archæological and Historical Quarterly*, obtainable of Mr. A. A. Graham, Secretary, Columbus, Ohio.

Harper & Bros. publish directly 'France and the Confederate Navy,' by Mr. John Bigelow, and a revised edition of Green's 'Short History of the English People,' of which Mrs. Green has had charge.

Roberts Bros. send us 'The Ordeal of Richard Feverel,' in the popular edition of George Meredith's works—the author's edition at the same time.

The second volume of Prof. Henry Morley's 'English Writers' (Cassell & Co.) covers the period from Cædmon to the Conquest, and consists (as the first volume did) of a revision of his work upon early English literature published several years ago. Cædmon, Bede, Cynewulf, Alfred, and Ælfric, with selections from the anonymous writings, are specially treated. The citations made in illustration of this literature are somewhat capricious, and the treatment involves altogether a disproportionate amount of ecclesiastical history. The chapter upon the Sagas is cognate to the subject, but is hardly a part of it. The work as a whole is involved and cumbersome in construction, and the style is dull. Its use must be only that of a minor book of reference.

Volume viii of the publications of the Oxford Historical Society (Clarendon Press; New York: Macmillan) is 'Elizabethan Oxford; Reprints of Rare Tracts,' edited by Charles Plummer, M.A., of Corpus Christi College. This volume, containing 260 pages, is late in its appearance, for the reason that it takes the place, among the publications of 1886, of another work, which was necessarily delayed. It consists entirely of reprints, five in number, together with notes and appendices, and will be found very valuable in the study of the literature of this period. The works reprinted are: (1) Nicolai Fierberti Oxoniensis Academiæ Descriptio, 1602; (2) Leonard Hutten on the Antiquities of Oxford; (3) Queen Elizabeth at Oxford, 1566; (4) ditto, 1592; (5) Apollinis et Musarum Eidyllia, per Joannen Sanfordum, 1592. The three last of the number are devoted to the two visits of Queen Elizabeth, and contain a variety of addresses, entertainments, etc., in prose and poetry, Latin and English. Along with this volume we have received another of 170 pages, in the same general style, but not bearing the imprint of the Oxford Historical Society, entitled 'Rough List of Manuscript Materials relating to the History of Oxford, contained in the printed Catalogues of the Bodleian and College Libraries, arranged according to Subject, with an Index, by F. Madan, M.A.'

Mr. W. J. Rolfe has edited 'The Poetical Works of Sir Walter Scott' with a completeness and accuracy not elsewhere displayed; and a beautiful octavo volume, freely illustrated, has been issued with the above title by Ticknor & Co., Boston. The best of the songs that occur in the novels and plays are here given, along with all the original poetical mottoes placed by Scott at the heads of his chapters. There is a table of contents (which would have been improved by indicating the songs, like "Lochinvar," involved in the longer poems) and an index which, in one way or another, serves as a key to the general contents Finally, Scott's notes are massed together, with judicious abridgment. Mr. Rolfe has discovered and repaired many disfigurements of the longer poems in particular, caused by the poet's own unchallenged carelessness of revision, and by that of his editors and their copyists. He has also commendably undertaken to make the punctuation more modern and rational, having an eye to redundancy in particular. No task is more laborious and hardly any more useful than this, in the case of poetry. Even Mr. Rolfe nods at times in the application of his principle, as he will acknowledge. In the song "O, Brignall banks," on page 297, a superfluous comma at the end of the first line of the third stanza, a faulty comma at the end of the third line of the fourth stanza, are instances in point. But it is enough that this edition should outrank any other, even if not flawless.

The Report of the Commissioner of Education for 1885-86 has the merit of condensation, which has been deliberately sought, and other improvements are visible. The absence of any special discussion of the needs of education at the South would indicate that Commissioner Dawson's horizon does not coincide with Senator Blair's. The freshest document in the book, and one of the most interesting, is a report on the neglected schools in Alaska, dated May 2, 1887. The educational benefactions of the year amounted nearly to $6,000,000. Of this sum one-sixth is credited to New Jersey, and somewhat more than another sixth to Massachusetts and New York combined. Tried by this test, public spirit was more rife in Louisiana than in Maine, in Virginia than in Connecticut, in North Carolina than in Vermont, in Kentucky than in New Hampshire, in Texas ($1,000) than in Rhode Island. The proportion of college students was one for every 1,286 inhabitants of the North Atlantic division: 1,600 South Atlantic; 1,273 Northern Central; 1,532 Southern Central; and 1,031 Western division.

Capt. Howard Patterson's 'Yachtsman's Guide' (New York, 26 Burling Slip) contains a diversity of matter interesting to a yachtsman, whether he be a beginner or an old hand at the sport. The chapter on navigation is set forth with a simplicity which is a relief, after scanning the usual voluminous works on the subject. Much of this book, however, speaks to the merchant-ship captain rather than to the yachtsman, and might well be curtailed or omitted, while more space could be advantageously devoted to "marlinespike seamanship," in which few yachtsmen are well schooled. Taken all in all, the 'Yachtsman's Guide' is a convenient book of reference for the amateur sailor, and a good introduction to the study of navigation and seamanship.

Publishers, artists, and printers have done their duty by Mr. McAnally's 'Irish Wonders: Popular Tales as Told by the People' (Boston: Houghton, Mifflin & Co.). That is the best we can say for the book. The folk-lore of a people is perilous ground for an author who has no special qualifications for the task. It is not a subject that can be trifled with. These rehashes of Irish, or supposed Irish, myths and legends are wanting in the directness, simplicity, verve, and reserve that characterize the folk-lore of the country; while the representations of scenery are for the most part unreal and distorted.

In announcing recently Mr. W. E. Henley's forthcoming biography of Alexandre Dumas, we remarked that there was no wholly satisfactory life of the author of 'Monte Cristo,' even in French, though there is no lack of attempts to supply one. The latest of these, and probably the emptiest, is M. Philibert Audebrand's 'Alexandre Dumas à la Maison d'Or—Souvenirs de la Vie Littéraire' (Paris: Calmann Lévy), against which we warn all admirers of Athos, Porthos, and Aramis, the three musketeers (who were always four). It purports to give an account of *Le Mousquetaire*, Dumas's daily paper; but it contains almost nothing of value.

A Belgian astronomer, M. Houzeau, has published the second volume of a 'Bibliographie Générale de l'Astronomie.' It consists of 2,300 pages, and gives the titles of 35,000 papers on astronomy which have appeared in periodicals since the year 1666 to the present time. The first volume will contain a list of all the single works on this subject, and, it is expected, will be published during the present year. A third and concluding volume will appear in 1889, and will be devoted to lists of astronomical observations ("alle bisher stattgehabten astronomischen Beobachtungen").

Belford's Magazine enters the arena next month, published by Belford, Clarke & Co., at 384 Broadway, New York, and edited by Donn Piatt. It is avowedly to be a Democratic and Administration periodical, and its list of contributors, including Mr. D. A. Wells, Mr. Frank H. Hurd, Prof. W. G. Sumner, Mr. J. S. Moore, Mr. Henry George, etc., plainly shows a combative intent on the political side. But fiction, poetry, general literature, science, and art come within the scope of this monthly.

A new monthly periodical, *Science of Photography*, has been issued this month by the well-known Philadelphia firm of opticians, James W. Queen & Co., Philadelphia.

New, likewise, is the *Cornell Magazine* for May, and typographically quite in the front rank of college periodicals of the same class. It aims to strengthen the bond between the alumni and the University. The opening article, by President Adams, is on the "Successes and Failures of College-Bred Men."

From a circular accompanying the *Lincolnshire Notes and Queries* for April it appears that a movement is on foot to form a Lincolnshire Record Society for the printing of histo-

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rical documents such as abound in the country. The membership will be on the guinea basis, and subscribers alone will receive the annual volume contemplated. Those who desire to help found the Society should forward their names to the Rev. John Clare Hudson, Thornton Vicarage, Horncastle, England.

"A Glimpse of North Africa" is the title of an article in the *Contemporary* for April by Grant Allen, in which he contends that all of the region between the Syrtis and the Atlantic is in fact European, both in its fauna and flora and, with some trifling exceptions, its people, and not a part of the Dark Continent. In regard to the latter, he instances the Kabyles, who are, at bottom, European in habits and manners, with a thin veneer of Mohammedanism. He energetically defends the French from the accusation of being poor colonizers, describing briefly their half-century work in Algeria—a work which they are also successfully doing in Tunis, and which, he hopes, no narrow international jealousies will prevent their doing in Morocco. He compares the environs of Algiers with the country for ten miles about Montreal or Toronto, to the great disadvantage of the latter. There are "no wooden shams, no flimsy makeshifts" here. Indeed, he goes so far as to say that there is "no town in any English colony . . . . half so much like England as Algiers, with its stately boulevards and splendid warehouses, is like Marseilles or Toulon."

The French Association for the Advancement of Science has recently held its meeting at Oran in Algeria, and the *Revue Scientifique* for March 31 contains the address of the President, M. Laussedat, on "The Civilizing Influence of Science." A previous number contains a paper, read before the Association by M. G. Rolland, on the commercial and military value of the "lignes de pénétration" in Algeria, or the railways which run directly south from the Mediterranean, especially that in the eastern part of the province, which is to connect Constantine with the new oases created on the borders of the Sahara. The fear is expressed that the Italians will construct a line south from Tripoli, and divert all the trade of the western Sudan into that country.

The publication of Hessels's recent work, 'Haarlem the Birthplace of Printing, not Mentz,' of which note has already been made in these columns, bids fair to revive an old controversy and give it a new lease of life. In the January number of the Dutch periodical, *De Gids*, Professor Fruin of Leyden discusses the question and reviews the work of Hessels, but dissents from his conclusions, declaring frankly that, in the light of the evidence at present available, the outlook is much more favorable for the claims of Mentz than for those of Haarlem. In the March number of the *Centralblatt für Bibliothekswesen* it is stated that Hessels is preparing a Dutch translation of his book, in which he will take occasion to reply to the arguments of Fruin; and the editor of the *Centralblatt* promises his readers (in case Hessels then makes a definitive statement of his hitherto somewhat fluctuating opinions) an extended review of the work by a Dutch scholar, to be followed by a rejoinder from the German side. Van der Linde, to whom Hessels has boldly thrown down the gauntlet, accusing him not only of ignorance, but of wilful misrepresentation and suppression of facts, is still to be heard from.

In the March issues of *L'Art* (Macmillan) the most interesting illustration is a copy of one of Rowlandson's social satires, "The Extravagant Wife," a large full-page drawing with wash and pen and ink; the heroine deliciously rendered. To the same age of caricature belong half-a-dozen portraits of French artists at Rome just before the Revolution of '89, executed by Germain Drouais, a favorite pupil of David's cut off in his prime. A photochromotype of an old binding in red and gold is a fine example of the perfection to which this kind of facsimile has been carried.

B. Westermann & Co. send us two more numbers (20 and 21) of the 'Geschichte der deutschen Kunst,' with the customary profusion of illustrations; and the first number of the fourth edition of 'Meyer's Hand-Lexikon des allgemeinen Wissens.' We are truly sorry to see the enlargement in form thought necessary for this reissue of a work of singular utility. The third edition we have been using with the greatest satisfaction for five years, with constant admiration for the compactness of its wealth of information, its handy size, its admirable typography. To have made three or four volumes of the two would have seemed the proper thing. Instead, it has been thought advisable to resort to the octavo shape, and the handbook we have denominated for ourselves the "little giant" of encyclopædias thus loses its outward identity. Chromos, too, after the fashion of the larger Meyer and Brockhaus, make their début among the illustrations; the maps take on a larger scale. The most regrettable change of all is from the Roman to the less legible Gothic letter. That the contents will show an improvement and enlargement upon the third edition, there can be no doubt.

An imperial or half life-size photograph of Edwin Booth comes to us from F. Gutekunst, Philadelphia, and it is the freshest portrait of the tragedian as it is one of the best and most impressive. It is worthy of Mr. Gutekunst's high standard of excellence in his art, and forms a notable addition to his gallery of American celebrities.

We observe with gratification that the friends of the veteran English reformer, Mr. George Jacob Holyoake, are endeavoring to purchase an annuity for him to eke out his income for the remaining years of his life. Remittances may be sent to Mr. Marsden, 43 Doughty Street, London, W. C.

—The May *Atlantic* is made up of fiction and a number of excellent essays. There is no poetry, and this would be a welcome incident if it could be taken as a sign that as rigid a standard is to be applied to verses as is imposed upon prose. There is no excuse for the marked difference to be observed in the magazines between the quality of what they are willing to publish as prose, and that of what they admit provided it is rhymed. It seems to be a common notion among editors that verses enjoy an exemption from the requirement of excellence. Occasionally this perversion of judgment goes so far that if a poem is especially vapid or foolish or crazy, or a writer has a real genius for crankiness, such are preferred, as if to remind us how savage tribes respect some specially distinguished idiot. Every month poems are published in our leading magazines which would never have had a moment's attention if they were treated as prose articles are, and examined as to their excuse for being by ordinary literary tests. The result of this laxity in the standard is apparent in the hundred versifiers who make up the poetic staff of the monthlies, and whose work is without literary distinction. Excellence in poetry is now hardly looked for, while on the other hand the high grade of our journeyman prose is often remarked upon, and good writing is so much expected that it surprises no one. The *Atlantic* has held to a better standard than the other magazines hitherto—partly, no doubt, because of its strong traditions. If this unpoetic number inaugurates the old policy in even a stronger form, so much the better. The essays this month are more noticeable because of the absence of the poems, but they bear closer attention easily. The sketch of the late Emperor William by Prof. Herbert Tuttle is a very unusual paper, defining his personality and the character of his reign clearly and broadly, and without any concession to the eulogy of the hour. He shows us the man behind the great imperial figure, the strong qualities, the narrow ideas, the combination of drill-master and *grand monarque* and old Prussian baron, and he reminds us that the Emperor was the enemy of constitutional liberty in a way that military glory has taught us too readily to forget. The sketch of Cicero, based upon his letters, is a pleasing classical paper. Mr. Cook drafts the main features for a reformed Marriage Law. "The American Philosophical Society" affords a view of old Philadelphia worthies; and there is plenty of other matter less grave than these leading articles.

—*Harper's* has an interesting series of twenty-seven portraits of literary celebrities in London, and a larger number of persons are dealt with in the article which furnishes the text, and which is confined practically to biographical details. Perhaps the most marked impression made by the comprehensive view of literary England thus given consists in the undeniable inferiority of the generation next to Tennyson, Carlyle, and Newman in respect both to genius and achievement. This decline of literary power is indubitable now that the roll of men is really made up for the latter Victorian period, though the reasons for it have hardly yet become a matter of speculation. The novelists, it is true, are not included in this survey, but examination of their claims will not alter the result. The remainder of the number is not of more than average interest. Chicago and Denver are described as examples of the triumph of material civilization in the West, and perhaps there is a slight ray of promise of other things in that part of the country in Mr. Warner's opening sentence, "Chicago is becoming modest." But as the author states its principal claim to distinction to be its having "the greatest merchant in Dry-goods, the greatest dealer in Clothing, the greatest Packer in the country, and probably in the world," there is possibly a touch of optimism in his startling prologue. One is inclined to take this view all the more because he apparently refers the city's "modesty" to its astonishment at its own greatness; nothing else, one feels sure, could overawe it and bring about such an unaccustomed frame of mind. Chicago is becoming self-reliant in the same sense that older cities and Americans in general are, because they no longer have that doubt of their position which leads men to make self-asserting claims; but modesty is a different thing. Two articles upon Russian affairs, with respect to the Nihilist prisoners, counteract Mr. Kennan's views in the *Century*, though the second one, upon Russian law, presents practically the same state of affairs, so far as the character of the trials is concerned, and says plainly that political offenders are outlawed because the charge against them operates to destroy the ordinary rights of accused persons in their cases. But, in reading the more favorable accounts of the organization of justice for other offences, it is needful to remember that the administration is of more consequence than the system, under arbitrary rule.

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—With the April number of the *Harvard Law Review* begins the second year of that "Monthly Journal of Law published by Harvard Law Students." We called attention to one or more of its earlier numbers, and are now able to praise heartily the general results of the first year's work of this really valuable journal. The first number of the second volume is marked by learning, and by clearness and accuracy in the discussions of important subjects. Indeed, the leading article by Professor Ames on the "History of Assumpsit"—the first of a series—is a very remarkable paper indeed, and would give distinction to any law journal. The writer has thoroughly searched our older law, and presents compactly and with great force and skill the results of his study of the authorities in their historical order. The paper is not of a sort to be abstracted here; its general scope, however, may be indicated by saying that it deals with the origin and import of assumpsit, and of consideration in our law of contract. The author holds it "impossible to refer consideration to a single source. At the present day it is doubtless just and expedient to resolve every consideration into a detriment to the promisee incurred at the request of the promiser. But this definition . . . would not have covered the cases of the sixteenth century. There were then two distinct forms of consideration: (1) detriment; (2) a precedent debt. . . . The history of detriment is bound up with the history of special assumpsit, whereas the consideration based upon a precedent debt must be studied in the development of *indebitatus assumpsit*." Professor Ames's conclusions as to the origin of special assumpsit, viz., that it is traceable to the action on the case for deceit, agree with those of Judge Hare in his recent book on contracts. This is the more interesting from the fact that they were worked out and in manuscript, as the writer informs us, before that excellent book was published. The argument tends to disprove the doctrines of consideration put forward by Mr. Justice Holmes and by Mr. Salmond, a late writer in the English *Law Quarterly Review*. Besides this thorough and admirable piece of legal investigation, the *Review* contains interesting articles on "The Principle of Lumley vs. Gye, and its Application," by William Schofield, Instructor in the Law School; and on "The Right to follow Trust Property when confused with other Property," by Samuel Williston, a member of the third-year class in the School.

—In an editorial paragraph of the last *Modern Language Notes* we read as follows:

"'Wie Georg Brandes deutsche Literaturgeschichte schreibt' is the title of a highly interesting article in the last number of Herrig's *Archiv*, written by Dr. Puls of Flensburg. The Danish essayist and critic, who has hitherto in certain circles passed for a great scholar, and who, on account of the supposed profundity of his knowledge, was allowed to express radical opinions and offensive criticism, is now suddenly exposed as a literary plagiarist of the worst sort. . . . The result . . . develops the fact that Brandes not only did not read the sources necessary for writing an original history, but that he has copied, in many passages verbatim, from the works of German investigators like Haym, Goedeke, Hitzig, etc. Had Brandes concealed his fraud in the comparative obscurity of the Danish language, he might, perhaps, never have been discovered. But he had his book translated into German, thus giving another illustration of the not unfrequent phenomenon that scientific ignorance and incapacity are coupled with the impudence and *sangfroid* properly belonging to criminals."

As we have long held, and have occasionally expressed in these columns, a rather favorable opinion of Brandes's literary work, we were somewhat perturbed by the above quoted remark; so we hastened to Herrig's *Archiv* to find out what Dr. Puls had discovered. And what we find out is, that, while the case has its mysterious and depressing aspects, it is, at any rate, not quite as bad as the *Modern Language Notes* would have us suppose. Dr. Puls's charges are based upon what he finds in the second volume of the new edition of Brandes's well-known work, 'Die Hauptströmungen der Literatur des neunzehnten Jahrhunderts.' This volume appeared last year at Leipzig. It calls itself an "original work," this phrase meaning that it is no longer simply Strodtmann's translation from the Danish, but is this translation revised and amplified by Brandes himself. Strodtmann's translation appeared in 1873.

—Dr. Puls begins his attack thus: "Brandes citiert, Seite 122, aus Wackenroder, 'Die Kunst ist eine verführerische, verbotene Frucht; wer einmal von ihrem innersten, süssen Safte gekostet, der ist unwiederruflich verloren,' etc." In the original of this passage, observes Puls, we find instead of "süssen" "süssesten," instead of "gekostet" "geschmeckt," and instead of "unwiederruflich" "unwiederbringlich." From these and other similar "disfigurations" Puls infers that an author who could so misquote must have been very careless, or else could never have seen his original. Upon turning to Strodtmann's translation, however, we find these "disfigurations" are there also. We have not the Danish edition of Brandes's work at hand, but we presume the case was simply this: Brandes first rendered his German quotations into Danish, then Strodtmann translated this Danish back into German of his own, without taking the trouble to look up the original; finally, Brandes, in revising his work, has not thought it worth while to go through it and correct his translator's translations. Here, surely, is neither immorality nor gross carelessness; so this category of Dr. Puls's charges becomes rather vacuous. With regard to the plagiarisms the case is not so clear, though here, too, a really decisive verdict can be given only after a comparison of the Danish edition with Strodtmann, and this in turn with the new revision. For the most of Puls's parallel passages we find in Strodtmann, who would seem to be, in some cases at least, responsible for the particular turn of phrase that has excited the German Doctor's suspicions. Further, we notice that Brandes occasionally refers to Haym; in one place we find the parenthesis, "as Haym has shown," right between two of the passages excerpted by Puls as plagiarisms. Dr. Puls might very properly have mentioned this fact. There are also some further palliating considerations for which we have here no space. In spite of all that we have discovered, however, we admit that the matter has a decidedly unpleasant appearance, and we shall look with interest for Brandes's explanation of it. Meanwhile, we had rather not take the responsibility of using such words as "fraud," "ignorance," "incapacity," and "impudence" in connection with the name of a man who has shown himself capable of such admirable literary work as Brandes has done, and done in considerable quantity.

—One of the recent publications of the Oxford Historical Society (Clarendon Press; New York: Macmillan) is entitled 'Letters of Richard Radcliffe and John James of Queen's College, Oxford, 1755-'83.' The correspondence is edited by Mrs. Margaret Evans, and many notes and appendices are supplied by the Provost of Queen's. The greater part of these notes are merely extracts from registers and other official memoranda, and are therefore of interest only to those in some way concerned with the Queen's College genealogy. They are the product of the most elaborate and painstaking research, but they cannot be said to give a very clear picture of the life at Oxford in the last century. The letters themselves are deficient in this respect, and almost the only definite impression to be derived from them is of the outrageous character of the collection of mediæval practices which then constituted an Oxford college. Frequent allusions show the bitter resentment of the writers at the desperate and humiliating struggle for preferment which was a necessary feature of the oligarchical administration of Church and University. In spite of all abuses, however, a very high degree of culture was somehow obtained, as these letters abundantly show. They are full of graceful humor, and are remarkably fresh and modern in tone. In fact, they interest us more in the personality of the writers than in the life at Queen's College. The spelling, it may be observed, varies extremely little from the present standard.

—A product of the same pious spirit is 'Yale and her Honor-Roll in the American Revolution,' by Prof. Henry P. Johnston of the College of the City of New York. In this case, however, the design is not to throw light upon the college life of the day, but to trace the connection of the graduates and students with the Continental Army. The College itself was compelled to close its doors during the early years of the war. Of the class of 1775 nearly twenty are known to have entered the military service of their country, and the other classes of about that time were drawn upon almost as heavily. Mr. Johnston computes that there were about 900 graduates living at the outbreak of the war, and that altogether the number who took some part in it was nearly 240. At least fifty-five are known to have been engaged at Boston and other points in 1775, and in the following year the number increased to about seventy-five. The nature of the controversy was such as to appeal to men of education especially, and they certainly seem to have appreciated their responsibilities. In the absence of a military class, the men of college training were naturally selected as officers, and in the list of those serving in 1776 only three out of seventy-five appear as privates. Considering the poverty of our early military records, Mr. Johnston has been surprisingly successful in making out his biographical sketches, and he is able to give some details of the lives of more than four-fifths of those who are believed to have done military service. A few original letters are printed, and the chapters upon the several years of the war, which are intended to show the careers of the more prominent Yalensians, permit the introduction of something like continuous narrative. Mr. Johnston deserves the thanks of all loyal Yale men for his generous labors, which his familiarity with the manuscripts of the Revolutionary period renders especially productive. The volume is a very handsome one, and contains two steel portraits, one of Oliver Wolcott, the other Trumbull's fascinating head of Col. Tallmadge—certainly a work of genius, whatever may be said of the other works of that artist. The book is privately printed, but may be obtained of G. P. Putnam's Sons.

—The sixth and seventh volumes of Franklin's Works as edited by Mr. John Bigelow (Putnams) cover the years 1776–1782, all but the first spent in Paris as Commissioner to France from the Congress of the United States. The multitude of cares incurred in this service furnish the staple of the correspondence in these volumes. Conspicuous are those to and from

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his exasperating colleague, Arthur Lee, to whom Franklin's plain English is as refreshing as it is in the case of Capt. Landais, after the latter's falling-out with John Paul Jones. We get a glimpse of the nuisance caused by Frenchmen desiring to be recommended as officers in the American Army, and of Franklin's consummate tact in this as in all other matters —a tact absolutely divorced from duplicity. There is but little that relates to science. Curious is Franklin's proposal that pikes and crossbows should be employed against the British musketry. In France he reports that the ball head-dress of women is from five to seven face-lengths high. He records very minutely the state of his health at this time of his life, and satirizes himself in the sprightly dialogue between himself and Mme. Gout. We meet here with references to the monument to Gen. Montgomery now in the rear of St. Paul's Church in this city, which was shipped from France by way of North Carolina, well packed, as he affirms and as its present condition proves. There is a letter to "Master Johnny," the future second President Adams. Among the tales and apologues assigned to these dates we find the famous two about the whistle and about substituting sunshine for candlelight. Franklin declines to pass judgment on the feeble efforts to turn into French verse Turgot's eulogistic line, "Eripuit coelo," etc. A commonplace occurs in the letter of February 8, 1777, to Mrs. Thompson, who had called him a rebel: "You should wait for the event, which will determine whether it is a *rebellion* or only a *revolution*." A now obsolete sense attaches to the word he italicizes in the sentence: "We consider it a sort of *tar-and-feather* honor, or a mixture of foulness and folly," etc.

—Our knowledge of the earliest form of Irish speech is derived from interlinear glosses written by Irish monks in Latin manuscripts. Upon a study of such glosses was based the 'Grammatica Celtica' of Zeuss-Ebel. Prior to 1881, however, no systematic attempt was made to publish the glosses and thus render them accessible to all. In that year Zimmer brought out his 'Glossae Hibernicae' (Berlin: Weidmann) under the auspices of the Berlin Academy. The volume contained the readings from twenty-three MSS. The *codex princeps* was the Würzburg MS. of the Pauline Epistles. Zimmer's treatment of this was sharply attacked by Whitley Stokes, who published in 1883 a formidable list of errors and omissions, based upon a collation of the MS. Latterly Stokes has brought out his own edition of the Würzburg MS. (including also the Carlsruhe MSS. of Priscian's 'Institutiones,' Beda's 'De Rerum Natura' and 'De Temporum Ratione,' and of one of Augustine's writings, under the title 'The Old Irish Glosses of Würzburg and Carlsruhe,' for the Philological Societies of London and Cambridge (Trübner & Co., 1887). The Augustine glossae were edited in 1884 by Windisch, and are included in the present volume for the sake of completeness. Stokes's readings are undoubtedly an improvement upon Zimmer's, and they have the additional advantage of offering throughout an English translation of every Irish form. The editor has in hand a second part, to comprise an Introduction and Glossarial Index. The latter term has to us a slightly ominous ring. The Early English Text Society has published more than one glossarial index that fell short of the mark. What we need, and hope to see, is an *absolute concordance*. And we also hope that Stokes will give us a grammar of Oldest Irish, akin to those of Braune, Noreen, and Sievers for High German, Icelandic, and English.

TOLSTOI'S PHYSIOLOGY OF WAR.

The Physiology of War. Napoleon and the Russian Campaign. By Count Leo Tolstoi. Translated from the French by Huntington Smith. Thos. Y. Crowell & Co. 16mo, pp. ix, 190.

In this little work Tolstoi has formulated his philosophy of war, giving us his theory separated from the practical and realistic details so vividly drawn in the well-known chapters of 'War and Peace.' It is only as doctrine, therefore, and not as literature, that we have now to consider Tolstoi's ideas. He teaches the opposite of Carlyle's theory of human nature and history, as developed in 'Heroes and Hero Worship.' With him the so-called great man counts for little or nothing, the nation and its environment for everything. He pushes the doctrine of natural evolution in history far beyond Buckle, and makes everything that happens the inevitable outcome of the development of great masses of men under the doctrine of natural selection—the apparent leaders being the mere bubbles of froth on the great current of human destiny. He asserts that "the progress of events is inevitable; that it is a result of the combined volition of all who participate in the events, and that the influence of Napoleons upon the progress of affairs is superficial and fictitious."

He is so sure of his principle that he no longer holds it as an inductive conclusion from facts, but boldly tests a narrative of facts by *a priori* deduction from the principle, saying that "if, in the accounts of historians, we see that wars and battles are invariably carried out in accordance with plans made in advance, the only conclusion that I can come to in regard to these historians is, that their descriptions are not true." Applying it to Napoleon in the Russian campaign, he says: "We imagine Napoleon to have been the director of all these movements, just as the savages imagine the figurehead upon the prow of a vessel to be the power that moves it onward. Napoleon, through the whole of this campaign, was like a child seated in a carriage clasping the sides, and imagining it is he that makes the horses go."

The question whether Napoleon in Russia in 1812 was the Napoleon of the Italian campaign of 1796 loses all significance, for the sweeping principle is applied to the first as to the last of his campaigns. "The excellent quality of his army in Italy," he says, "the disinclination of the enemy to fight, his confidence in himself and his puerile effrontery, give him military glory. A multitude of so-called happy accidents meet him everywhere." From first to last, it is all lies and shams, pretence and puerility; and when the end comes at St. Helena, "the true dispenser of events, having brought the drama to an end, takes away the mask from the principal actor, and reveals his face, saying, 'See in whom you have believed! Here he is. You see now that not he but I led you!'" Nor does Tolstoi stop here. What is true of Napoleon is also true, though stated in more measured terms, of Peter the Great and of Alexander the Czar, of the King of Prussia, and of the Emperor of Austria.

The logical outcome of such doctrine must be that not only among those called great leaders, but in all degrees down the whole scale to the lowest, all pretence of controlling or guiding must be a sham. The man who assumes to guide a village coterie or a knot of disputants at a pot-house, is neither more nor less of a fraud than the Napoleons. There is no guidance, no leadership anywhere, in action or in thought; the instincts of the mass impel them onward, the direction of the movement is determined by the environment, the environment itself is determined by the fatal concourse of all preceding material and moral forces. The campaign of Moscow, like the armed migration of Attila and his Huns, should be likened only to those migrations of ants which travellers in the tropics tell of, which go on in endless columns, stopping for neither rock nor stream, till their destiny is accomplished, perhaps by their destruction in some river or gulf into which they are blindly precipitated.

Tolstoi does not develop his theory to this logical conclusion, for that would be, to most of his readers, its decisive confutation. We may reasonably doubt whether he is not conscious of the danger of the ground he is treading on, and whether there may not be reasons, in the task of helping his countrymen onward towards a true political and social progress, why he may voluntarily choose an exaggerated mode of expression, a sort of deification of the multitude at the expense of all leaders, which may make more palatable the protest against the autocratic Government of Russia that is to be read in every line. The fate of the so-called Nihilists is sufficient warning that he who strives to reform the Government must choose cautiously his means and his words. By making the Muscovite people a great organized being, having its aspirations and its possible destiny determined by its innate character and activities, the whole so much greater than any of its parts that even a Czar is only its organ of action and necessarily obedient to the physical laws of the whole body, he may give shape to the patriotic pride of each individual, and induce even the Czar himself to find a satisfaction in putting away the proud illusion that his brain and will govern Russia, and in accepting the nobler office of heading a freer development of the nation through progressive representative institutions. It is no new thing for the advocate of dangerous truths to shelter himself behind an exaggerated form of received doctrine. A famous example was that of Brougham in his defence of Queen Caroline, who, when loyal Englishmen stood aghast at the blows he struck at enthroned corruption—

> "—— what seemed its head
> The likeness of a kingly crown had on"—

took refuge behind a doctrine of the duty of counsel to his client, so distorted and magnified that it has ever since been a popular paradox of the debating schools.

We Americans are so used to the idea that the people as a whole are greater than any ruler, that if familiarity has not bred contempt, it has at least made us quite ready to see and acknowledge the limitations of the truth. No intelligent man among us fails to see that there is room for true leadership in the most democratic of institutions. No political philosopher of the Old World could teach our average citizen much in regard to the vital distinction between a mob and a nation. Organization has become among us a sort of instinct, and able European writers have recorded the fact that when a crowd of civilized men came together at the gold placers in the wilds of Australia, a few Yankees became at once the centre and nucleus of a practicable municipal organization, which gave immediately to a shanty town much of the civil order and safety of an old community. Our democracy, therefore, is the furthest possible remove from anarchy, and is instinctively and unrelentingly hostile to it. We demand that our officers of state shall be absolutely obedient to the Constitution and the laws, and make the common weal the *suprema lex* in a fuller and wider sense than foreign jurists have done; but we also recognize clearly the scope and

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place for highest intellect and solidest character in those who, in our phrase, are called to do the people's will. We know there is room for highest leadership in the sphere of a President, a Governor, a Mayor; and the intelligence of the country knows that it is cheated just so far as unscrupulous and selfish demagogy usurps the place which born leaders should fill.

Trained in this practical school, our scholars, also, however explicitly they may accept the doctrine of evolution in history, will not accept Tolstoi's theory that a great figure in human affairs is only a gaudy fly on the chariot wheel. The condition of a people may be the result of their environment acting and reacting upon their inherited character and tendencies, but the advent of a great intellect and will is an essential part of the complex situation which we cannot for a moment afford to overlook. The progress of science in the eighteenth century would not have been the same if Newton had not lived. He, with his inherited and acquired powers of mind, was a positive force in his generation. The world of thought *minus* Newton would not have been the world it was, and its achievements neither would nor could have been the same unless you supply a precisely equivalent genius in his place. France *minus* Napoleon would not have been France *plus* Napoleon. If Napoleon had been a Washington, the combination of elements of force and of morals would have been still different, and the resultant historical progress of events must have been different as certainly as a different combination of elements would produce different results in chemistry.

This view of evolution takes account of a great man as an element of real power and influence in human society, which Tolstoi's does not. It is not necessary to argue that he is omnipotent any more than that he is a nonentity. Take him for what he really is; study his character and his mind; learn his powers and his weaknesses; estimate his weight in the scale relatively with others; reduce his pretensions to the measure of his actual accomplishment; but when you have done all this, remember that just to the extent in which you have found him stronger, greater, better, or worse than his fellows, you must estimate him in the equation of forces that move the people of his time this way or that.

If one might press the argument home, it would be fair to ask Tolstoi, Why are you wearing out your intellect, your great human sympathies, your pride of race, and practising self-immolation to the aspirations and hopes of the Russian people? If it will be the same to them whether you write or are silent, if you are not a force in your time, but only one of the bubbles upon the resistless river, why not push back the writing-table and quit the useless effort? The answer is, that the famous writer feels that, in spite of his theory, he is and may be a power in the settlement of the great problems with which his country is rocking and heaving. He is conscious, after all, that a true man counts for much in such a struggle, and in his heart repudiates the thing his lips preach, viz., that his influence is only as one to the total number of heads enumerated in the census.

It would not be difficult to show that the exigency of supporting such a thesis has led Tolstoi into an untenable depreciation of the powers of Napoleon, even in the campaign of Moscow. But as he has generalized upon all the events of that period, so as to include in the same judgment all prominent men of all nations, and Napoleon at all the periods of his career, it is better to limit our criticism to the theory propounded and to fairly drawn conclusions from it. By so doing, we are able to find a philosophical basis for estimating every man, in his influence upon his epoch, according to his individual qualities and powers; and to vindicate the judgment which the common sense of all peoples and all ages declares, that full responsibility rests upon every son of Adam, not only for the good or the ill that he may actually do, but for the fullest cultivation and the noblest use of all the powers with which he has been endowed.

RECENT FRENCH BOOKS.

THE 'Histoire de la Civilisation contemporaine en France' of M. Alfred Rambaud (Paris: Armand Colin & Cie.) is the third and concluding volume of the series of which the same writer's 'Histoire de la Civilisation française' forms the two earlier volumes. The 750 very solid pages of the present work contain a summary exposition of the progress of France during the last hundred years in government and administrative institutions; in moral, political, and economical ideas; in letters, arts, and sciences. The various chapters which describe this progress follow each other in the same order, and under similar headings, in each of the three periods into which the work is divided: the revolutionary governments (1789–1814), those of restricted suffrage (1814–1848), those of universal suffrage (since 1848). Imperfect as is this grouping of the Revolution with the Consulate and Empire, of the Restoration with the Monarchy of July, of the Second and Third Republics with the Second Empire, the advantages are so great that possibly no wiser distribution of the material could have been made. As a book of reference, M. Rambaud's work is excellent—concise, clear, complete, and very readable. The whole story, for example, of the political changes in the forms of government in France since 1848 is told in a dozen pages—in the first section, "Les Constitutions," of Part III—without the omission of any essential step, and with no attempt to relate the history of the period. The same may be said of the chapter, in each of the three parts of the work, on "L'Instruction publique," and of that on "L'Administration, la justice, les finances, les cultes." M. Rambaud is a sincere republican, but his work is never partisan in its tone even in the most political of its chapters. It may even be called unprejudiced and impartial as far as it was possible for a writer to make it so when treating of matters in which he felt such a personal interest.

In 1884, Mme. Michelet published a volume of the personal recollections of her husband under the title 'Ma Jeunesse,' made up, as she informs the reader in her preface, from the abundant notes and journals left by him. It is the story of the childhood and youth of the historian as he recalled it at different periods years afterwards, much of it when he was forty and fifty years old. She has now published a second volume of these "souvenirs de jeunesse," as she calls the whole work, under the title: 'Mon Journal, 1820–1823' (Paris: Marpon & Flammarion; Boston: Schoenhof). These dates of the title page are not exactly correct, strangely enough, for the journal closes November 8, 1822, and the few and scattered entries of the last year fill only twenty-five pages of the volume. The Journal itself is supplemented by what is called the "Journal de mes idées," extending from 1818 to 1829, and filled with Michelet's projects of literary work, and also by a list of the books he read during the same period, set down methodically under months, sometimes with the exact dates. The whole forms a singularly instructive account of the mental and spiritual development of one of the most individual writers of the present century.

Michelet began his Journal, he says in a letter to his friend, Poinsot, in the hope that if he should die first it would add to his friend's knowledge of him, "et que je vivrais encore dans ta pensée par une sorte de présence réelle." Paul Poinsot was at this time completing his studies in medicine as an *interne* at the hospital of Bicêtre. He was Michelet's most intimate friend from the days of their childish companionship, related in 'Ma Jeunesse,' until his early death, less than a year after the Journal was begun. Its pages are filled with their friendship while he lived, and with a kind of spiritual communion on Michelet's part afterwards—partly memory and partly aspiration—the record of which has all the tenderest and most touching qualities of his later writing, but is more subdued and more reticent in manner.

Poinsot went to live in Michelet's family in 1818, and the two years that followed were passed by the young men in the closest companionship. When this life in common came to an end, May 4, 1820, Michelet accompanied Poinsot to Bicêtre, and then, returning to the study his friend had occupied next his own chamber, he wrote there the first pages of the Journal which Mme. Michelet now gives to the world after almost seventy years. Every Sunday morning Michelet walked to Bicêtre and spent several hours with Poinsot, for the distance was so great and the days were so filled with work and study that he could spare no other time for these visits. Frequent letters passed between them during these intervals of separation, which are given in the volume between the dates of the Journal where they belong. At the same time with these letters and with the Journal, which is a record of his thoughts and feelings rather than of events, Michelet began what he named the "Mémorial," in which he recalled the events of his childhood and early youth. This also was undertaken for his friend. It was never finished, but the portions of it which Mme. Michelet has given in 'Ma Jeunesse' have great interest and beauty of an austere and elevated kind.

The two volumes of these "souvenirs de jeunesse" already published make one of the most interesting of autobiographies, ending when Michelet, then little more than twenty-four years old, was appointed professor of history at the Collège Sainte-Barbe. With his entrance upon this new life his Journal was laid aside, and apparently not again taken up continuously until 1838, after his ten years as professor of history and philosophy at the École Normale were over. These ten years of his life are the subject of a third volume announced as already in press: 'L'École Normale, 1827-1837.'

Almost all the forms of constancy have a charm of their own, and the happy author is, perhaps, no less than the happy warrior, he who in maturer years

> "hath wrought
> Upon the plan that pleased his earliest thought."

This charm is possessed by the volume of M. Albert Desjardins' 'Les Sentiments moraux au XVIe siècle' (Paris: G. Pedone-Lauriel; Boston: Schoenhof). Seventeen years ago he published a smaller work, 'Les Moralistes français au XVIe siècle.' Since then he has written much on Roman, French, and English law, ancient and modern, civil and ecclesiastical, for he is a professor in the Paris Faculty of Law. Now he returns to the study of the moral

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conditions of the sixteenth century, and returns to it with an intelligence broadened and strengthened by these intervening years of life and reflection. In his own words: "After having studied the moral doctrine of those who wrote in France in the sixteenth century, we desire to study now the moral sentiments of those who lived and acted in this same country, at this same time." This subject is more interesting than the former one, and the present work is in every way superior to its precursor; superior in expression, in scholarship, and in thought. It is not only excellent in all these respects, but it is full of interest as well. The first book was one not to be found fault with; this is one to be praised.

Another and a very different book upon the sixteenth century is 'Les Mœurs polies et la Littérature de cour sous Henri II.,' by M. Édouard Bourciez (Paris: Hachette; Boston: Schoenhof). This title promises much, but the volume gives more than it promises. The reader has an agreeable disappointment in finding that "les mœurs polies" include tourneys and huntings, religious processions led by the King, and the spectacle of the punishment of heretics; the wild beasts of the royal menagerie, the court fools and dwarfs, and the first Moorish ambassador. The literary chapters are not less widely inclusive. There are examinations of the 'Amadis' and of its imitations, of French poetry before the days of Ronsard, and of the work of Ronsard himself and of his associates. These give occasion for sketches of court personages who, while fostering the Renaissance, were themselves educated by it into conditions of feeling, and even conditions of action, previously unknown. M. Bourciez has blended into one homogeneous subject these studies of the literature, the manners, and the men of the court of Henri II. in a way that makes his book very attractive. With entire simplicity of phrase and quietness of tone he is never dull, as he rapidly presents his various topics with the ease of familiarity and without overcrowding and confusion, in the pictures which succeed each other. The work is of interest from another point of view. The author has made of it, in a certain manner, a kind of comment on Rabelais. Although that great genius himself does not appear personally, his life being before the period here treated of, M. Bourciez shows his readers that many of the ideas which found wide development and some realization later, existed intellectually and as vision in the mind of Rabelais; that he embodied the vague aspirations of his contemporaries, those men and women whom M. Bourciez describes as "among the most complex of beings; rooted in the past, dazzled by new illuminations, sensual and idealistic, striving to reason, and possessing, not infrequently by instinct, the sentiment of beauty."

The title of M. Oscar Méténier's 'Bohême bourgeoise' (Paris: Albert Savine; Boston: Schoenhof) indicates its subject with clever ability to say the thing meant—a quality to be found in many of its pages. The book sets forth the natures of people, commonplace and narrow in their education, in their points of view, in their habits of life; unrestrained and disorderly in their instincts and desires. The writer puts in the strongest light the heartlessness, the recklessness, the perverse and dissolute life of a middle-class woman, whose passions, even, are trivial and acquired, stimulated sometimes by curiosity concerning evil, sometimes by greed of money. This heroine resembles Mme. Bovary; but she is a Parisian, not a provincial Mme. Bovary, with something less fatally tragic in her composition than in that of Flaubert's miserable heroine. She resembles still more nearly M. Paul Bourget's Mme. Moraines, in 'Mensonges,' and the situation also, as far as she is concerned, is the same, but stripped of its deceptive sentimentality and external refinement. The hero is a *romancier* by profession, but neither commonplace nor disorderly. His sole passion is for truth in art, and he sees men and women and their conditions only as subjects for analysis. His cynicism is cold-blooded enough, and his excitements are only of the intellect, which renders the volume tolerably decent, though sufficiently disagreeable.

'Mensonges,' by M. Paul Bourget (Paris: Lemerre; Boston: Schoenhof), is the third of a series of novels by the author of 'Essais de Pyschologie contemporaine.' These are merely three different expressions of the same state of mind in the writer. Indeed, in all that is essential, 'Cruelle énigme' is the same story as 'Mensonges'; and if 'Un Crime d'amour' varies in any way, it is because the characters have changed sexes. The unquestionable ability and even talent of M. Bourget seem to be confined in these books—and he has written only one other novel—within the narrow limits of one situation and state of mind, presented by two actors who remain always the same, whatever characters they may assume. This monotony of subject is not redeemed by any brilliancy of treatment; the author of 'Mensonges' is not one of the great masters of French prose, like M. Guy de Maupassant or Pierre Loti—to take two extremes of manner in fiction. His influence over his readers is great, but is produced by causes of very unequal value. It is owing partly to a remarkable power of analysis of the feelings and passions which are his usual subjects of observation, partly to the tone of melancholy and disenchantment which is the characteristic mark of his style; but principally to an excessive sentimentality, the expression of which generally produces a strong effect when it seems to be sincere and deeply felt.

M. Bourget's sentiment and powers of analysis, however, are exercised upon subjects unworthy of his ability, subjects which, if treated at all, are only fit for the light and flippant irony of Gyp, whose last book, 'Les Séducteurs' (Paris: Calmann Lévy; Boston: Schoenhof), is not only much less false in feeling and portraiture than any of these more serious works, but is also much more healthy in its influence, however justly it may be taxed with impropriety and even indecency. This lively writer is not guilty of presenting Mme. de Flirt and Mme. d'Houbly and the rest of her young women with any appearance of a refinement and delicacy of feeling inconsistent with their shallow and vulgar natures, as M. Bourget does with his perverse heroines. Neither does she throw around any of their male companions the sentimental graces with which M. Bourget disguises the ugly reality of the selfishness, ingratitude, cruelty, and coarseness of his heroes. It is this false air of distinction, this representation of his personages as suffering from the refinement of their sentiments and feelings under the pressure of a cruel fatality, which excites the sympathy of his readers, and renders M. Bourget undoubtedly the most dangerous among the writers of fiction of the present day.

The novel of M. Bourget which immediately preceded 'Mensonges,' 'André Cornélis' (Paris: Lemerre; New York: Christern), differs from his other stories by the entirely altered atmosphere created by the more tragic passions of the characters. It is the story of *Hamlet* in a modern setting. The action centres in the innocence and unconsciousness of the mother during the years of suspicion and lingering projects of vengeance in the mind of the son, and of consuming remorse in that of the husband. The efforts of the two men to preserve the wife and mother from any suspicion of the crime which fills the lives of both; their exclusive and jealous love for her and silent watch upon each other, give occasion for the exercise of all M. Bourget's powers of analytical description. 'André Cornélis' has many fine points, many passages of great power; it is both well written and interesting, and still it was not a successful novel. That the author should have returned, in 'Mensonges,' to the weak and contemptible personages of his earlier books, was certainly a great mistake, for he has shown that he can do nothing more in that direction than to reproduce his first successes. His talent promised something more, when the 'Essais de Pyschologie contemporaine' appeared, than this very slender stream.

MR. LANG'S THEORY OF FAIRY TALES.

Perrault's Popular Tales. Edited from the original editions, with introduction, etc. By Andrew Lang, M.A. Oxford: Clarendon Press; New York: Macmillan. 1888. Square 8vo, pp. cxv, 153.

The Most Pleasant and Delectable Tale of the Marriage of Cupid and Psyche. Done into English by William Adlington of University College in Oxford. With a Discourse on the Fable by Andrew Lang. London: David Nutt. 1887. 8vo, pp. lxxxvi, 65.

ONCE before, fairy tales have been a matter of interest to mature minds, and a subject of more or less serious study on the part of men of letters. Strangely enough, this was during one of the most artificial periods in the most artificial society the world has ever seen; for it was at the Court of Louis XIV., where the prevailing ideas of nature and simplicity were reflected in D'Urfé's 'Astrée.' It was undoubtedly this very artificial state of society which made the artless fairy tale so welcome, and it did not take long to discover that princesses in the disguise of goose-girls, and princes transformed into beasts, could, with a little decking out, be made presentable at Court. We know from Mme. de Sévigné's letters that as early as 1676 fairy tales were told at Court, but they did not assume the form of written literature until near the end of the century. This is very strange, for in Italy, a land which so powerfully influenced French society and literature during the sixteenth and seventeenth centuries, fairy tales had been a part of literature as early as 1550, when Straparola's 'Piacevoli Notti' appeared in Venice. This work was translated into French by Jean Louveau (Part I., 1560) and Larivey (Parts I., II., 1573), and passed through twelve editions at least before the appearance of Perrault's tales. Straparola's stories, in spite of this apparent popularity, do not seem to have had any influence in France, or to have called forth any imitations. Two of Perrault's tales, 'Peau d'Âne' and 'Le Chat Botté,' have counterparts in Straparola, but cannot be said to have been borrowed from him. Still less influence was exerted in France by Basile's 'Pentamerone' (Naples, 1637), an incomparable collection of popular tales, but written in a difficult dialect, and in a style which seems almost like a burlesque of Marino's. It is worth noting that Mlle. L'Héritier's 'L'Adroite Princesse' (printed in 1696, a year before the first edition of Perrault's tales), has a parallel in Basile.

It is certainly curious, in view of the great popularity of the Italian collections above men-

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tioned and the translation of one of them into French, that it was not until 1696 that a fairy tale appeared in print in France, or rather at The Hague, where in a magazine (*Recueil de pièces curieuses et nouvelles tant en prose qu'en vers*) published by Moëtjens were printed (1696-1697), without the author's name, eight fairy tales in prose, which have become part of the world's literature, and in one country at least (England) have entirely dispossessed the national versions. These tales we know as "The Sleeping Beauty," "Red Riding Hood," "Blue-Beard," "Puss in Boots," "The Fairy," "Cinderella," "Riquet of the Tuft," and "Hop o' My Thumb." They appeared together for the first time in 1697 under the title, 'Histoires ou contes du Temps passé, avec des moralitez.' The preface, or dedication to Mademoiselle, is signed by P. Darmancour, Perrault's son, and his name alone is mentioned in the *privilège*. This is the edition which Mr. Lang has reproduced, with all its peculiarities of spelling and printing (absence of paragraphs except for the *moralitez*, etc.).

How old P. Darmancour was when these tales appeared is not known (some say ten, others nineteen), nor is his share in their authorship clear. It is, however, likely that he wrote them out, by way of exercise, as he heard them from his nurse, or from old women on his father's estates, and that afterwards his father corrected and retouched them. This alone can explain that peculiar character of the work which makes it, as Paul de St. Victor says: "Livre unique entre tous les livres, mêlé de la sagesse du vieillard et de la candeur de l'enfant!" Perrault's stories were received with the greatest favor, and called forth an extensive literature of fairy tales in France, lacking, however, the naïveté of Perrault's, and having comparatively little worth, either traditional or literary. Then the fairy tale dropped out of sight in literature and was relegated to the nursery, until in our own times it became, by the curious development of modern science, a subject of serious investigation.

Mr. Lang, in his charming introduction, traces all this strange history with a deft hand, and endeavors to explain, by the light of modern science, the interesting questions connected with folk-tales, their origin and diffusion. As is well known, he rejects the theories by which folk-tales are made a part of Aryan mythology and diffused by the dispersion of the Aryan peoples, or are declared to be of Indian origin and introduced into Europe within historic times chiefly by means of written literature. The theory he advanced is substantially the same as that applied by him to mythology in general, and recently noticed in these columns. The material of fairy tales he accounts for as survivals from savagery, when a belief in speaking animals, magical powers, etc., was universal. Many of the detached ideas and incidents may also be connected with savage customs still existing. The difficulty which he finds insoluble by his or any other theory, is the coincidence in *plot*.

Mr. Lang intends his edition of Perrault as an introduction to the study of popular tales in general, and his elaborate notes to each story show his method of applying his theory to folk-tales. The second work at the head of this article is an excuse for a still more detailed application of the same theory to a single tale. With the present revival of interest in all that concerns the daily life of the Greeks and Romans, which reminds one of the similar enthusiasm of the early Renaissance, we wonder what their entertaining literature was, and what stories and songs amused and lulled to sleep the future victors of Marathon and Zama. We shall probably never know, for while references are frequently made to the fact that mothers and nurses told their children tales, these stories have long ago disappeared, and although we might, according to modern theories, reconstruct some from our own nursery tales, still the truth remains that, besides some fragmentary versions in the work of a fourteenth-century ecclesiastic, we possess no fairy tale in a literary version older than the collection of Straparola mentioned above, with the exception of one remarkable Latin tale. In the second century Apuleius, an African writer, composed his 'Twelve Books of Metamorphoses, or concerning the Golden Ass,' in the fourth, fifth, and sixth books of which occurs the episode of Cupid and Psyche.

With the outlines of the story, which are reproduced in a host of modern nursery tales, our readers are familiar. A wife is not permitted to behold her husband's face; she violates the prohibition and he disappears. The wife then begins a long and arduous search for him, and finally, after the accomplishment of difficult tasks, they are united. For centuries the story was supposed to be a Platonic allegory of the progress of the Human Soul to perfection, but Perrault, in his preface to 'Griselidis' (1695), recognized its true character when he declared: "La fable de Psyché, écrite par Lucien et par Apulée, est une fiction toute pure et un conte de vieille, comme celui de Peau d'Âne." As Mr. Lang remarks: "Nothing in it but the names of the hero and heroine and of the gods connects the legend in Apuleius with the higher mythology of the Olympian consistory." The character of the fable as a popular tale being established, Mr. Lang's purpose is

> "to trace the various forms and fortunes of the popular tales which, among various Aryan and non-Aryan peoples, correspond more or less closely to the fable of 'Cupid and Psyche.' The general conclusions which we shall try to establish are: first, that the essential features of the tale are not peculiar to Aryan peoples only, but that they are found in stories from all quarters; secondly, we shall try to show that these essential features might occur to the human fancy anywhere—granted certain rules and forms of society."

These certain rules and forms, it is needless to say, are savage customs, and it is their application to the solution of the question of folk-tales which constitutes the novelty and value of Mr. Lang's theory. We can only briefly allude to its application to this particular story. Of the various episodes in it, three (jealousy of sisters, and of mothers-in-law, and the crime of curiosity) "are ordinary human notions which may occur anywhere, and anywhere may offer *motifs* for fiction." Two other incidents, sending a foe on dangerous tasks and visiting Hell, are found generally in certain conditions of society and among men with pre-Christian ideas of the state of the dead. "Of the two remaining ideas neither is natural to civilized men in modern society, but both are familiar to many widely scattered peoples in various degrees of culture." These ideas are: that animals can powerfully or magically assist their friends, and the injunction imposed upon the bride not to behold her husband's face and form. The first idea Mr. Lang illustrates very copiously by savage tales from all lands; the second is nothing less than the tabu imposed by many savage races on the freedom of married intercourse. We can do little more here than indicate Mr. Lang's theory, which nowhere is more elaborately developed or more copiously illustrated from the author's great store of savage lore. It is enough to say that the anthropological theory, as we may call Mr. Lang's, invests the study of popular tales with a new interest, and widens immensely a field hitherto restricted to the Aryan peoples.

We have left ourselves but scant space to speak of the books themselves. It would be superfluous to dwell on Perrault's charming style, which finds an appropriate envelope in the most beautiful book ever issued by the Clarendon Press, the first *édition de luxe*, we believe, of that famous establishment. The paper, print, and illustrations (two portraits of Perrault, one of them by Eisen) compare favorably with the product of the most famous French printers, and the binding, half parchment, is neat and appropriate. The 'Cupid and Psyche' is also a beautiful book, with two etchings and a headpiece. We believe it is already out of print, having been limited to 500 copies. Of the English translator, William Adlington, almost nothing is known except that he was an Oxford man, and flourished about the middle of the sixteenth century (the first edition of his work is 1566). His version possesses the quaint charm we admire in the early English translations, inaccurate as many are, and made not directly, but through an intermediate French or Spanish or Italian version.

The Life of Mrs. Godolphin. By John Evelyn of Wooton, Esq. New edition. Edited by Edward William Harcourt. Anson D. F. Randolph & Co. 1888.

THIS pious biography was published some forty years ago from Evelyn's manuscript, and is now reprinted with some few additional notes. It is an episode of life at the court of Charles II. and is most interesting, since it shows how a religious life of a pure and devout kind could be lived by a young girl even in that polluted atmosphere. The heroine was maid of honor at the age of twelve to the Duchess of York for two years, and then on the death of the Duchess went to Whitehall, where she attended the court for seven years; then she retired to Lady Berkeley's, and not very long after married Godolphin. She had made her choice at the first, apparently when fourteen, and the affection of the lovers lasted nine years before they were united. She was very religious, and it was not without overcoming the feeling that she ought to live in retirement, unmarried, and in the usual pursuits of a quasi-cloistral life, meditation and charity, that she at last consented to yield to her love and her lover. She had made Evelyn her sworn friend after a pleasing fashion, and he tried to persuade her to marriage, which he thought was necessary to her happiness. The narrative of the conflict between her religious and her human passion is the most charming and ingenuous passage of the biography, because of its touches of human nature. She was thoroughly in love, and at the same time she was most minded to serve heaven.

At court she was one of the ornaments of the society, witty and companionable, beautiful, diverting, and a favorite. She did not allow her devotions to interfere with the gayety of others. She joined in the games, and even after withdrawing from the court in order to live privately and with more time for religious exercises, she was commanded to take a leading part in a masque, in which she played the goddess Diana, and was splendid with jewels and robes. On that occasion she lost a diamond of the Duchess of Suffolk's, but the Duke of York made it good. She owed something of favor to her being the child of Col. Blagge, one of the most trusted loyalists of both Charles I. and Charles II.; but she held a place also on her own account in the esteem

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of the court. She played cards and gave her winnings to the poor; but once when she lost she made up her mind not to play any more. The resolution—she was in the habit of writing down her resolves, confessing herself to her diary, and so on—is characteristic:

"I will never play this halfe year butt att 3 penny-ombre, and then with one att halves. I will not I doe not vow, but I will not doe it—what, loose mony att Cards, yett not give [to] the poore! 'Tis robbing God, misspending my tyme, and missimploying my Talent: three great Sinns. Three pounds would have kept three people from starveing a month: well, I will not play."

She was very good to the poor, visiting them, feeding and clothing them. She was also somewhat inclined to ascetic habits, eating but one or two dishes at meals, fasting, and in general mortifying herself in gentle ways, but much to her injury, Evelyn thought; and he was not satisfied with her replying to him, "I could get fat in three days." She went once to Paris in the train of the Ambassador, but successfully avoided the gayety of the place so far as was at all possible, even to the point of not permitting the French King, who had heard of her wit and beauty, to see her. It was on setting out on this journey that she deceived Evelyn. She had been married privately, and on his commiserating her for having to leave her lover, she said: "Mr. E., if ever I returne againe and do not marry, I will still retire"—meaning into a private and religious life. This, says Evelyn, "was the only tyme that in her Life she ever prevaricated with me, and cover'd it with that address, and was, I am most assured, in deepest sorrow; as all my former suspicions of her being marryed vanish't." On her return the marriage was announced, and she lived happily with her husband some two years, and then died in childbed at the age of twenty-five. The eulogy which Evelyn then pronounces over her is very great, but evidently wholly sincere. The instances he gives of her ways and deeds and temperament are delightful illustrations of humble piety; and certainly if she seems at times like a Catholic gone astray into another fold, her life may well be reckoned in the calendar of Protestant saints. The biography is a lasting part of religious literature.

Tertium Quid: Chapters on Various Disputed Questions. By Edmund Gurney. 2 vols. London: Kegan Paul, Trench & Co. 1887.

Mr. Gurney is already well known as the author of two more substantial works, the 'Power of Sound,' a treatise on musical æsthetics, and 'Phantasms of the Living,' a laborious piece of "psychical research." He has also written important papers on hypnotism. The essays contained in these volumes are revised reprints of articles which have appeared in reviews; and the title 'Tertium Quid' hints at the fact that many of them seek to mediate, by new points of view, in certain old disputes.

The essays in the first volume are philosophic, those in the second are æsthetic—and the style goes with the subject. Mr. Gurney's philosophic style is too complex to be easy reading. His style when he writes on music is direct, and often enchanting. These musical essays remind us of some of the most admirable pages of the 'Power of Sound'—on the whole, if we mistake not, the best work on æsthetics ever published, but of which the misfortune is that it is too psychological for the musicians, too musical for the psychologists, and too bulky for the generality of mankind.

But to begin with the philosophic essays. The first three of them, under cover of reviewing Messrs. Harrison's, Seeley's, and Mallock's respective deliverances, treat of the possibility of a religious conception of life. The next two handle the Vivisection controversy; the sixth is on "Evidence in Matters Extraordinary"; the seventh is an attempt to show that utilitarian principles furnish rational ground for altruistic obligation; and the last (entitled "Monism") sets forth very completely the perplexities to which the theory of "mind-stuff" atoms leads. It is no easy matter to give an account of these essays in brief, their manner is so much more tentative than dogmatic, and their thought so subtle and thorough, so observant of possible objection, so full of saving clauses, and careful to avoid excess. The fact is, Mr. Gurney loves truth almost too much—too much, that is, to be a popular writer on topics where the truth lies buried deep. Not the cutting, but the untying of knots, is his aim. But where the knot is intricate, the operations of the faithful untyer often outlast the patience of the looker-on; and such, we fear, may be the effect of Mr. Gurney's philosophizing upon the common reader, who wants nothing so much as to get quickly to some serviceable final phrase.

To all who care for truth, however, more than for any stop-gap phrase, we can heartily recommend the first of these volumes. Rarely does one meet a writer whose intellect is played on from so many sides, or who so continuously takes the wider view. Refusing to ignore the religious problem, the quest of a conception of life which shall give inward peace, he equally refuses to find peace in any such *abstractions* as Professor Seeley's worship of Natural Law, or the Comtist "religion of Humanity," for these only banish perplexity by taking so distant a view that discordant individual destinies disappear from sight. The individual destinies lie heavy on Mr. Gurney's soul, and positive peace he finds none within the lines in which the bookkeeping of "Science" with Nature has hitherto been carried on. That these lines are prematurely drawn, and that the account is probably not yet closed, is a truth on which Mr. Gurney well insists; and his final conclusion would seem to be, that *if there be* an invisible order continuous with the present order of Nature and enveloping it, our attempts at solving the religious problem rationally may be postponed till the facts of the invisible order are known. Empty as is such an hypothetical supernaturalism (if such it can be called) of positive content, skeptical as is its intellectual form, our author is careful to point out its enormous importance from the practical point of view. Whereas the keynote of dogmatic Naturalism can only be Resignation, the keynote of any possible supernaturalism may be Hope:

"I simply state as a psychological fact, that the sense of possibilities that can never be disproved is capable of exercising a pervading effect on the human mind which is absolutely irrelevant to any numerical estimate of odds. . . . To the majority, the amount of solace which the idea of a chance will give is out of all proportion to the greatness of the chance. Suppose that, after condemnation to a long term of captivity, a prisoner is told that there is one chance in ten of his release at the end of a year; the large majority of men, in such a case, would find the burden of the year immensely lightened. Nor, I believe, would the effect be diminished, but rather enhanced, if the chance were indefinite and not susceptible of a numerical statement."

This is interestingly applied to the question of immortality on pages 143–150 of volume i. If it seem to the reader nothing short of a wholesale licensing of credulity and granting of passports to the paradise of fools, let him read the book. He will see that Mr. Gurney's intellectual fibre is at the furthest imaginable extreme from credulity. Balanced states of mind like his are growing commoner; but between the coarse self-assertion of the upper and the lower dogmatisms, their fate is still, as a rule, to be pushed to the wall.

Of the æsthetic essays we have left ourselves no room to speak. They are altogether admirable. Most writers on the philosophy of the arts seem to have been specially bereft by nature of artistic perception—probably to enable them the more fluently to write. But Mr. Gurney can perceive and describe as well as reflect. His vindication of the non-reasonable, magical, or purely physiological character of the charm of poetry is as fresh and profound a piece of criticism as we have read in many a long day. Altogether, these volumes can rank among the subtlest and sincerest pieces of critical work of our time.

On Conducting: A Treatise on Style in the Execution of Classical Music. By Richard Wagner. Translated by Edward Dannreuther. London: William Reeves. 1887.

It is not often that a reviewer can say of a translation that it is as good as the original, but this is true of Mr. Dannreuther's version of Wagner's essay on conducting; indeed, some passages are easier to read than in the original. Wagner's literary style is often as clear and as direct as Heine's, but at other times it is as involved as Jean Paul's. Mr. Dannreuther has taken pains to simplify the more difficult sentences, and his knowledge of German and English is so thorough that he has always been able to find a happy equivalent even for the unusual or new words which Wagner never hesitates to use if they give a sort of onomatopoetic realism and vigor to his speech. The essay itself should have been translated into English long ago, for it is one of the most valuable contributions ever made to musical literature—an essay which every musician, whether a conductor, a player, a singer, or merely an amateur, should carefully read and reread. It throws a flood of light on the questions of interpretation and expression.

Pedants who cannot read between the lines of a composition are constantly clamoring for "correct" readings of classical compositions, and insisting that we have no right to play them in accordance with modern notions of expression. Now, Wagner's notions as to what is "correct" in the interpretation of classical works differ widely from those universally current twenty years ago. He not only protests against the misinterpretations of his own works ("I am sorry to say I know of no one to whom I would confidently intrust a single tempo in one of my operas; certainly, to no member of the staff of our army of time-beaters"), but goes so far in his indictment of these conductors as to assert that whatever popularity Beethoven's "Eroica," for instance, had, was really due to the fact "that Beethoven's music is studied apart from the concert-rooms—particularly at the piano—and its irresistible power is thus fully felt, though in rather a roundabout way."

Conductors chiefly fail in their imperfect sense of tempo. "The whole duty of a conductor is comprised in his ability always to indicate the right tempo." Now, "the right comprehension of the *melos* is the sole guide to the right tempo," and "our conductors so frequently fail to find the true tempo because they are ignorant of singing," and do not sufficiently fix the attention of the orchestra on the melody of the work. They take a certain time for a movement, and play it through with metronomic regularity, regardless of the fact

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that there may occur some bars of pathetic melody which have the character of a slower movement, and, therefore, ought to be played slower. The fact that such modifications are not marked in the scores is no proof that they were not made by the composers when they conducted. It was not customary to mark them formerly; but all testimony points to the fact that the great composers (especially Beethoven) used a varied tempo, or rubato, in conducting. "It is essential . . . that the tempo shall be imbued with life as delicate as the life of the thematic tissue. We may consider it established that in classical music written in the later style, *modification* of tempo is a *sine qua non*."

Many interesting cases are given, illustrating this principle in detail, and the proof of their correctness lies in the magic effect which they always produce. The greatest Beethoven conductors in Europe are Von Bülow and Hans Richter, both of whom apply Wagner's principles. And as for Wagner himself, he relates that eighteen years after Weber's death he conducted "Der Freischütz" at Dresden, when he

> "ventured to set aside the slovenly manner of execution which had prevailed under Reissiger, my senior colleague. I simply took the tempo of the introduction to the overture as I felt it; whereupon a veteran member of the orchestra, the old violoncellist Dotzauer, turned towards me and said seriously: 'Yes, this is the way Weber himself took it; I now hear it again correctly for the first time.' Weber's widow, who still resided at Dresden, became touchingly solicitous for my welfare in the position of Capellmeister. She trusted that my sympathy with her deceased husband's music would bring about correct performances of his works, for which she had no longer dared to hope. The recollection of this flattering testimony has often cheered and encouraged me."

Wagner needed something to encourage him, in view of the treatment to which his own works were subjected by these conductors. He relates how at one theatre *Tannhäuser* was obliged to relate his tragic recollections of Rome in waltz time; how "Rheingold," which should last two and a half hours, was dragged out to three, and the "Tannhäuser" overture took up twenty minutes instead of twelve, etc. When Wagner conducted the "Meistersinger" overture for the first time at Leipzig, the audience insisted on a repetition. Subsequently it was played by the same orchestra, but conducted by Reinecke, and was hissed! When the conductors added malice to their ignorance, the result was still more disastrous. Mr. Otto Floersheim relates how Ferdinand Hiller, after much pressure had been brought to bear upon him, conducted the "Meistersinger" overture at a concert in Cologne. But not only did he have no conception of the changes of tempo; he deferred the rehearsal of the overture to the last moment, and had only time to play it through *once* before the concert. Now, this overture is one of the most difficult pieces in existence, and the best orchestra in the world could not do justice to it without three or four rehearsals. The inevitable result at Cologne was that the orchestra got "all mixed up," and produced such a wild chaos of polyphonic cacophony that the critics next day naturally wondered "what in the world could have induced Dr. Hiller to put such a piece on his programme"! Dr. Hiller did not even like the "Tannhäuser" overture until he heard it as conducted by Herr Seidl, when he was honest enough to admit: "Ja, so gefällt sie mir auch."

Universal History: Ancient History, by George Rawlinson, M.A., Oxford.—Mediæval History, by George Thomas Stokes, D.D., University of Dublin.—Modern History, by Arthur St. George Patton, B.A., University of Dublin.—Geological History, by Edward Hull, M.A., LL.D., F.R.S., Director of the Geological Survey of Ireland. Philadelphia: J. B. Lippincott Co. 1887.

THOSE who are acquainted with Professor Rawlinson's "Manual of Ancient History" will get a good notion of this 'Universal History,' of which he is one of the editors, by being told that it is upon the same general plan as that useful book. That is, it consists of a number of parallel national histories, the object being as great completeness as possible within the rather narrow limits. Each considerable nation has a chapter, and in each chapter nearly every king receives mention. As there are abundant chronological and genealogical tables, this completeness makes a book very convenient for reference, but not adapted for consecutive reading. In mediæval and modern history we have besides a division into periods, so that the history of England, for example, must be sought in ten different places, three in the mediæval and seven in the modern volume. If this number of periods appears excessive for the time since 1453, it is perhaps inadequate for the time before that date.

Professor Rawlinson's 'Manual' is so well and favorably known that it is not necessary to speak in detail of his share, which is to all intents and purposes an adaptation of the earlier work. The special characteristic of Dr. Stokes's work is a praiseworthy effort to give his chapters a degree of variety and interest which the general plan of the series makes rather difficult. Hence, no doubt, the small number of periods, allowing to each period a greater fulness and consecutiveness. Hence, also, the judicious emphasis and expansion in the account, for example, of Charlemagne, and the introduction of details of special interest, like the mention (p. 54) of "the oldest architectural plan in the world," at St. Gall. Such details can be introduced only by the omission of irrelevant matter, and here the work is less satisfactorily done. For example, it is not stated (p. 50) that Pippin the Short made himself king; Dagobert I., the most important king between Clovis and Pippin, is only mentioned incidentally, while half a page is given (p. 48) to the wholly unimportant Dagobert II.—apparently because there is an interesting bit of literary history in connection with him, standing in especial relation to Ireland.

Mr. Patton's part of the work ('Modern History') suffers from the excessive number of divisions; yet is done very well in detail. In the chapter on the United States the Whig party is regularly called "Republican," *e. g.*, "In 1841 the Republicans were returned to power by an overwhelming majority." Although the *Caroline* affair made a good deal of noise at the time, it is certainly an exaggeration (and a damaging one) to say that Van Buren "destroyed his popularity by the firmness with which he repressed those who in the Northern States wished to help a rebellion in Canada" (p. 510). On page 508 Indiana is not mentioned among the States admitted to the Union. On page 511 is a curious mixture of dates—that Texas was annexed in 1845, "and Iowa also in 1846" (!), both being admitted to the Union when Polk became President, in "1849"; on the following page Taylor is said to have become President in 1849. One of the most useful features of the entire work is the table, prefixed to this volume, of "the populations, religions, and governments of the world, with the colonies and dependencies of the European and other States." Here we find a complete list of these colonies, with the population and date of acquisition of each.

Prof. Hull's volume aims to give "an outline of the Geological events through which our Globe has passed since it assumed its form and became the abode of animals and plants." No such "summary of the Historical portion of the Science has hitherto," he says, "appeared in this country [England]." As a book designed especially for historical students, it will be heartily welcomed.

Chauvenet's Treatise on Elementary Geometry. Revised and abridged by William Byerly, Professor of Mathematics at Harvard University. Philadelphia: J. B. Lippincott Co.

PROF. CHAUVENET was one of the most accomplished mathematicians in America, and the text-books which he published came rapidly into extensive use. But his own knowledge was so wide and so deep, and he had such an overmastering desire to treat everything in an exhaustive manner, that his text-books often contained much which, however interesting and necessary it might be to those who intended to make the teaching of mathematics their business, or to follow a profession (like astronomy or engineering) that requires the constant application of mathematics, the average teacher and pupil would be compelled to pass over from mere want of time. Prof. Byerly's abridgment is a handsome octavo of 322 pages, and is quite large enough. Nothing really essential in the original treatise is omitted. The student who has mastered the book will be well prepared to enter upon the study of the higher branches of mathematics, and this will be the wisest course for him to pursue. Auguste Comte considered Clairaut's 'Éléments de Géométrie' as constituting a sufficient preparation for higher studies, and that work is a small 12mo of 128 pages.

The study of geometry, as usually pursued, is a mere exercise of memory; the student learns the statements and formal demonstrations of a certain number of propositions, and there the matter ends. Give him a new proposition not contained in his text-book, and, even though it may be a direct consequence of one he has learned, he is yet often perfectly helpless. He may have learned much, but can do nothing at all. To prevent this result, and to compel the student to do something "on his own hook," is one of the chief objects of Prof. Byerly's revision, and hence arises one of the chief differences between it and the original work. In the latter, the "exercises" were all placed in a mass at the end of the work, where as a rule they were left undisturbed by teachers or pupils. Prof. Byerly has added many new ones, and, while giving a considerable number at the end of each book, he has placed most of them in direct connection with the theorems they serve to illustrate or most nearly resemble in substance or in form of demonstration, and in such a position that the student will necessarily regard them as part and parcel of his lesson and of the science he is studying. For these "exercises," as they are called, are themselves theorems often quite as general and always to be proved in the same manner as the ordinary theorems of geometry. One of Prof. Byerly's methods of abridgment has been the omission of the Introduction to Modern Geometry, which formed a long appendix to the original work. There was probably here and there a professor or teacher of mathematical tastes who looked it over as matter of curiosity; otherwise it merely added to the bulk and cost of the book for no practical end.

On the whole, Prof. Byerly's omissions, al-

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terations, and additions appear to have been judiciously made, and for all the purposes of instruction in elementary geometry as usually pursued in our high schools and colleges it may well take the place of the original work, while it presents many improvements, some of which we have endeavored to point out.

Die Welt, in ihren Spiegelungen unter dem Wandel des Völkergedankens. Prolegomena zu einer Gedankenstatistik. Von Adolf Bastian. Berlin: Ernst Siegfried Mittler & Sohn. 1887. Hierzu ein Atlas: Ethnologisches Bilderbuch, 24 Tafeln, nebst Erklärung.

BASTIAN'S 'Bilderbuch' has a preface which mentions the 'Prolegomena' as one "in which the ensuing representations receive their explanation in their further relations"; and the 'Prolegomena' bears an annotation on the back of the title stating that "to bring the kaleidoscopic pictures of the following pages nearer to a more intelligible intuition, the author has issued, simultaneously, and through the same publishers, an Atlas in twenty-four plates, under the title of 'Ethnological Picture Book,' with explanatory reading matter." These are respectively the only references between the covers of the two works to each other.

'The World, in its Reflections under the Mutations of the National Idea,' after a table of contents embracing 469 numbered titles, such as: "(1) Psychology, (2) The Cryptogamina of the Human Race, (3) The Beginning, . . . (467) Circle of Sensualism, (468) Subjectivity, (469) Collection of Materials," contains an introduction covering twenty-eight pages, succeeded by wholly unbroken reading-matter of 469 pages, probably (but not apparently) agreeing with the table of contents, and varied in two sizes of type upon no visible basis of differentiation. Such is what may be called the perceptible exterior of this wonderful work, of which not a single sentence is properly comprehensible without recourse to some other book (never referred to by title and page) in which a portion of the phraseology may have been found. The 469 titles together express a sort of cosmogony, ostensibly compiled from the cosmogonies of the various nations and peoples, with a certain prominence given to the "cryptogamina of the human race," *i. e.*, the Hottentots, Diggers, and Negroes. At least 300 pages, however, are taken up with extracts from and discussions of sayings of Kant, Darwin, Du Bois-Reymond, Fichte, Schelling, Newton, and hundreds of other lights of science.

Psychology, as we laboriously and dubiously gather, is the sum of all the sciences. In explaining the workings of the human soul, it explains that which the soul recognizes and asserts. An extraordinary advance has been made in psychology within some very recent period, which is frequently hinted at, but not once specified. The advance consists, as nearly as can be guessed, in the substitution, for a method which "required of everything scientifically considered a definite purpose—'sought the purpose as the thought at the bottom of things' (see Trendelenburg)," one which recognizes "necessarily working powers, blind, so long as not seen through; accidental, so long as not constituted by law." "Under this grand accession, for many years, masses of new material have been heaping themselves up, out of the ethnical popular views of distant lands, agglomerated, as it seemed, into a wild ball of confusion, spurning the idea of disentanglement, and seeming scarcely to reward the pains of serious consideration, because only cheap goods in tawdry garments [of Indian finery and negro shoddy]."

The fact that these ethnological perceptions are raw materials for the crucible of the science of psychology is at the bottom of the author's scientific theory, but is only implied, not expressed. He seems to think that many people can think better than a few; that this association of thinking is done in the guise of nationalities, and, of course, in the forms of language; and that, therefore, the notions of nations, though never so low in intelligence, on subjects of the most abstruse thought, must be received as teachings by the thinkers of the present time. His book discloses the failure of its own theory, for while it displays the phantasmagoria of the Mandans, Buddhists, and Maoris, it relies upon the thoughts of Kant and Darwin.

On the whole, we must rank this work among the oddest and most unreadable and unintelligible of the many such which Bastian has produced of late years.

The Early Life of Samuel Rogers. By P. W. Clayden. Boston: Roberts Bros. 1888.

THE life of Rogers is not one that easily lends itself to entertaining biography. His memory is rather in the memoirs of the time. His poems were less immortal than his breakfasts, and the incidents of his personal life fall even nearer to the "dead-line" of time than his poems. He was the son of a banker, showed some signs of literary ability, and in his early manhood betook himself to the muses after the counting-room was shut for the day. In an age when his competitors were the Della Cruscans, when Cowper was the only poet and his mind was clouded, it was no great distinction to win the laurel for an hour. But Rogers made good use of his opportunity; he was wise enough to cease to imitate Gray, and to decline on the less exacting model of Goldsmith, and he sold over 20,000 copies of his principal work. Almost fifty years afterwards he was still of repute enough to decline the Laureateship which Tennyson accepted. His name, however, is inscribed rather in the social than the poetic annals of literature, and his true biography lies in reminiscences.

A life of over ninety years, however, should yield materials to the makers of books, and it is not surprising that this first volume, which is not a small one, should bring his career down only to his fortieth year, when he first set up his bachelor-box as a man of elegant tastes, not only in literature, but also in art. He was fortunately placed in life, succeeding to £5,000 a year and a younger brother who was willing and able to carry on the business, and leave the poet in the enjoyment of the profits. He kept and left diaries, and of course there are many letters. But one does not find in all this material much that is of interest. He was a man who took journeys; and one to Edinburgh, where Adam Smith entertained him, and two to Paris, before the Terror and after the advent of the First Consul, are the most entertaining portions of this volume. Some glimpses of the Whigs of the Revolution, among whom was his father, and of the society of the famous Doctors Priestley and Price, make pleasant episodes. Taken altogether, however, the narrative is dreary, and appeals only to those whose boundless literary curiosity will not suffer them to tire of the details of even the least noteworthy period of English letters. It is possible that the second volume may contain more that is of real interest, but the present one presents a limited and not very edifying phase of English life in the end of the last century.

Life of Thomas Hopkins Gallaudet, Founder of Deaf-Mute Instruction in America. By his son, Edward Miner Gallaudet. 8vo, pp. iv, 339. Henry Holt & Co.

THE present memorial appears on the one hundredth anniversary of Gallaudet's birth; and in its earlier pages it carries us back to the time of Dr. Thomas Chalmers and of Hannah More, both of whom wrote encouraging letters to the young enthusiast in 1817–1818. An especially interesting glimpse of that time is conveyed in a letter from Zachary Macaulay, the historian's father, acknowledging young Gallaudet's "luminous account" of the French method of instructing the deaf and dumb, a method of which Gallaudet was already the recognized expounder, and of its superiority over the English. Mr. Macaulay writes as follows:

"I should have been glad to see the specimen of American typography which you have sent me, but it was conveyed to me through the Post-office, with a charge of £4 5s. on the cover. I have hesitated to pay this, and the packet is still unopened. I have had of late many such parcels addressed to me from America, which I have been obliged to decline receiving on account of the enormous expense attending them. I thank you for your kind inquiries respecting my son, Thomas Babington. He is now in good health, and prosecuting his studies with ardor at the University of Cambridge. God has been pleased to endow him with very considerable powers of mind, and with a very strong desire for knowledge. My prayer—and indeed, I am thankful to say, my hope—is that they may be sanctified and made subservient to His glory."

We will not undertake to recount the story of Gallaudet's life, especially as this is not the first biography that has appeared of this remarkable man. His tour in France and England, his faithful study of the deaf-mute problem, the establishment of the famous school at Hartford, his marriage to one of the pupils of that school, his resignation from the school after seventeen years of devotion to it, and his subsequent connection for a similar length of time with a hospital for the insane—all this is told in this pleasant volume with dignity and a certain charm. The portrait prefixed to the book is new, and gives a vivid impression of the kindliness and urbanity of the man.

BOOKS OF THE WEEK.

Archer-Hind, R. D. The Timæus of Plato. Macmillan & Co. $4.
Bates, Josephine W. A Blind Lead: The Story of a Mine. Philadelphia: J. B. Lippincott Co. $1.25.
Bocock, K. Tax the Area. John W. Lovell Co. 20 cents.
Brooke, Rev. S. A. Poems. Macmillan & Co. $1.75.
Burn, Rev. R. Roman Literature in relation to Roman Art. Macmillan & Co. $4.
Creighton, M. Cardinal Wolsey. Macmillan & Co. 60 cents.
Darlington, T. The Folk-Speech of South Cheshire. London: Trübner & Co.
Dix, Rev. M. The Seven Deadly Sins. E. & J. B. Young & Co. 30 cents.
Elworthy, F. T. West Somerset Word-Book. London: Trubner & Co.
Freeman, Prof. E. A. Fifty Years of European History: Teutonic Conquest in Gaul and Britain. Macmillan & Co. $1.25.
Geikie, A. Elementary Geography of the British Isles. Macmillan & Co. 30 cents.
Gordon, A. C., and Page, T. N. Befo' de War: Echoes in Negro Dialect. Chas. Scribner's Sons. $1.
Harrison, I. H. Complete Course of Volapük. Boston: Carl Schoenhof.
Hedge, Rev. F. H., and Wister, Annis L. Metrical Translations and Poems. Boston: Houghton, Mifflin & Co. $1.
Holden, W. Fourteen Sonnets. Philadelphia: J. B. Lippincott Co. 50 cents.
Holland, R. Glossary of Words Used in the County of Chester. Part 3. London: Trübner & Co.
Holmes, Dr. O. W. Before the Curfew, and Other Poems. Boston: Houghton, Mifflin & Co. $1.
Hugo, V. Quatre-vingt-treize. Wm. R. Jenkins.
Hutton, L. Literary Landmarks of London. Revised ed. Boston: Ticknor & Co. 75 cents.
Ingram, J. K. History of Political Economy. Macmillan & Co. $1.50.
Johnston, Prof. H. P. Yale and her Honor-Roll in the American Revolution. New York.
Kennedy, J. H. Early Days of Mormonism. Chas. Scribner's Sons.
Knox, T. W. Pocket Guide for Europe. New ed. G. P. Putnam's Sons. 75 cents.
Lafargue, J. The New Judgment of Paris. Macmillan & Co. $1.
Lea, Henry C. History of the Inquisition of the Middle Ages. Vol. III. and last. Harper & Bros.
Le Conte, Prof. J. Evolution and its Relation to Religious Thought. D. Appleton & Co. $1.50.

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Littell's Living Age. Vol. 61. Boston: Littell & Co.
Malot, H. Gyte: A Novel. Frederick Warne & Co. 35 cents.
Manly, Prof. B. The Bible Doctrine of Inspiration Explained and Vindicated. A. C. Armstrong & Son. $1.25.
Marsh, Caroline C. Life and Letters of George Perkins Marsh. Vol. I. Chas. Scribner's Sons. $3.50.
McDonald, J. W. A Soldier of Fortune: Gen. Henry Ronald Maciver. New York News Co.
Méras, B. Syntaxe Pratique de la Langue Française. W. R. Jenkins.
Meredith, G. The Ordeal of Richard Feverel. Boston: Roberts Bros. $1.50.
Molesworth, Mrs. Four Ghost Stories. Macmillan & Co. $1.50.
Molière, J. B. P. L'Ecole des Femmes. Edited by G. Saintsbury. Cambridge, Eng.: University Press; New York: Macmillan. 60 cents.
Moutonnier, C. Pour Apprendre à Parler Français. Henry Holt & Co.
Nichol, Prof. J. Tables of European History, Literature, Science, and Art. 4th ed. Macmillan & Co. $2.25.
Oldberg, Prof. O., and Long, Prof. J. H. Laboratory Manual of Chemistry, Medical and Pharmaceutical. Chicago: W. T. Keener.
Oliphant, Mrs. Joyce: A Novel. Harper & Bros. 35 cents.
Parish, W. D., and Shaw, W. F. Dictionary of the Kentish Dialect. London: Trübner & Co.
Peacock, T. B. Poems of the Plains, and Songs of the Solitudes. New ed. G. P. Putnam's Sons.
Platonis Crito. Edited by J. Adam. Cambridge, Eng.: University Press; New York: Macmillan. $1.
Pollock, G. H. The Anointed Seraph. Vol. I. Washington: John F. Sheiry.
Porter, Rose. Bits of Burnished Gold. Compiled from Ruskin, Browning, Wordsworth, and George Eliot. A. D. F. Randolph & Co. 4 vols. $1.60.
Pressensé, Rev. E. de. The Ancient World and Christianity. A. C. Armstrong & Son. $1.75.
Read, O. P. Len Gansett: a Novel. Boston: Ticknor & Co. 50 cents.
Richmond, W. Christian Economics. E. P. Dutton & Co.
Rives, Amélie. A Brother to Dragoons, and Other Old-time Tales. Harper & Bros.
Robinson, Rev. E. G. Principles and Practice of Morality. Boston: Silver, Rogers & Co. $1.50.
Roe, Rev. E. P. Found, Yet Lost. Butler Bros.
Rolleston, Prof. G. Forms of Animal Life. 2d ed. Oxford: Clarendon Press; New York: Macmillan. $9.
Schobert, H. Picked Up in the Streets: A Romance. Philadelphia: J. B. Lippincott Co. $1.25.
Smart, H. A False Start: A Novel. D. Appleton & Co. 50 cents.
Snively, Rev. W. A. Parish Lectures on the Prayer Book. Thomas Whittaker. $1.25.
Southworth, G. A., and Goddard, F. B. Our Language: its Use and Structure. Boston: Leach, Shewell & Sanborn. 72 cents.
Stanley, Dean. Historical Memorials of Westminster Abbey. 3 vols. A. D. F. Randolph & Co. $4.50.
Steele, J. W. New Overland Guide. Chicago: Rand, McNally & Co. 75 cents.
Steell, W. Isidra: A Novel. Boston: Ticknor & Co. $1.25.
Stephen, L. Dictionary of National Biography. Vol. XIV. Damon—D'Eyncourt. Macmillan & Co. $3.75.
Sterrett, J. R. S. The Wolfe Expedition to Asia Minor. Boston: Damrell & Upham.
Stuckenberg, Rev. J. H. W. Introduction to the Study of Philosophy. A. C. Armstrong & Son. $2.
Supplement to Encyclopædia Britannica. Vol. I. Philadelphia: Hubbard Bros.
Thierry, A. Récits des Temps Mérovingiens. I.—III. Cambridge, Eng.: University Press; New York: Macmillan. 75 cents
Tozer, Rev. H. T. The Church and the Eastern Empire. A. D. F. Randolph & Co. 80 cents.
True, Prof. M. B. C., and Dickinson, J. W. Our Republic: a Textbook upon the Civil Government of the United States. Boston: Leach, Shewell & Sanborn. 84 cents.
Tyrwhitt, R. St. John. Free Field: Lyrics. Macmillan & Co. $1.25.
Under the Auroras. Excelsior Publishing House. 50 cents.
Vescelius-Sheldon, Louise. Yankee Girls in Zulu Land. Worthington Co. $2.25.
Watkins, Rev. W. B. McGuffey's Alternate Spelling-Book. Cincinnati: Van Antwerp, Bragg & Co.
Watson, H. B. M. Marahuna: A Romance. Longmans, Green & Co. $1.25.
Watson, R. A. Gospels of Yesterday: Drummond, Spencer, Arnold. Thos. Whittaker. $1.25.
Welch, P. H. The Tailor-Made Girl. Chas. Scribner's Sons. $1.
Wells, E. A. Xenophon's Anabasis. Book I. Chap. I.—VIII. Macmillan & Co. 40 cents.
Wheeler, J. T. College History of India, Asiatic and European. Macmillan & Co. $1.
White, G. Ballades and Rondeaus. A Selection. D. Appleton & Co. $1.
Whiteing, R. The Island; or, An Adventure of a Person of Quality. Longmans, Green & Co. $1.50.
Whitelaw, Rev. T. The Gospel of St. John. E. P. Dutton & Co.
Whitmore, W. H. Ancestral Tablets: a Collection of Diagrams for Pedigrees. 6th ed. Boston: Cupples & Hurd. $2.
Williams, R. P. Introduction to Chemical Science. Boston: Ginn & Co. 90 cents.
Wilson's Business Directory of New York City for 1888. Trow City Directory Co. $2.50.
Winsor, J. Narrative and Critical History of America. Vol. VI. The United States of America. Part I. Boston: Houghton, Mifflin & Co.
Woodward, C. M. The Manual Training School. Boston: D. C. Heath & Co. $2.

Fine Arts.

SOCIETY OF AMERICAN ARTISTS.—I.

THE tenth exhibition of the Society of American Artists, now open at the Yandell Gallery, contains only 137 works, but it is of such marked excellence, it is so entirely free from cheap work of any kind, it is so complete in its general aspect, and certain pictures are of such surpassing merit, that it is safe to say that no better exhibition of American art has ever been seen in New York. If it be thought necessary to make comparisons with other exhibitions of the Society, it may be said on various accounts that this one is the best in its history. One reason is, that the display is more representative of the actual status of American art than ever before, as it includes more than the usual number of works by painters who are not regular contributors to these exhibitions. Another reason is, that the Society has recently added to itself some twenty new members chosen from among the strongest of the young painters who have come to New York in the last five years, and these new members seem to have made it a point to send their most important work of the year to the Society exhibition. And yet another reason is, that the older members, realizing the possible effect of the competition of this new and vigorous element, have likewise put their best foot forward, and sent to the exhibition, not some slight work depending for recognition on its merits as a clever piece of artistic dash, or some other work whose chief characteristic lay in its experimental side, but of their very best. This regeneration of the Society really began in 1886, when an excellent exhibition was made in the galleries of the Metropolitan Museum, which, however, obtained only a *succès d'estime*, owing principally to its isolated location and the consequent lack of interest in it on the part of the general public. It was still more apparent last year, when the exhibition was held for the first time at the Yandell Gallery, and its completeness and general excellence were universally acknowledged. Far from losing its excuse for being with the advent of a more liberal policy at the Academy this year, the utility of the Society exhibition is more apparent than ever. The number of reputable painters in New York is rapidly increasing, and the need of a place to exhibit becomes more and more pressing. The Academy, with the space it has at its disposal, for one thing, does not suffice, and in addition to that, by the conditions necessarily existing, it cannot pretend to make the merit of a work offered for exhibition the sole qualification for admission. The Society of American Artists, with no traditions to hamper it, can and does do this, and its exhibition this year affords the most convincing proof that its aims are appreciated by the body of artists at large.

Mr. Abbott H. Thayer is one of those painters who are comparatively rare exhibitors, and if anything from his brush is to be publicly seen in the course of the year, it is at the Society's exhibition we must look for it. His single contribution in the present exhibition, "An Angel," No. 111, has been honored with a place in the centre of one of the end walls of the gallery. It is a picture of a young girl whose head appears between the large white wings which rise above the shoulders and frame in the figure on either side. It is not characterized by any intentional idealization of face with a religious motive, just as it is not treated, either, as a piece of realistic figure painting with a conventional addition of wings. The handiwork has been made as unobtrusive as possible by the artist, and he has been remarkably successful in subordinating technique to expression. The face is that of such a child as might be seen almost anywhere; it is distinguished by neither the traits of high birth nor those of the people; it is rather regular in features, of every-day mould, and intensely human. There is no lengthening of lines and accenting of curves *à la* Botticelli, and no attenuation nor attempt at the look of asceticism *à la* Fra Angelico; the painter has secured the charm that lies in this gentle countenance by simpler means. He has drawn tenderly and delicately a wistful little face and painted it quietly and understandingly. He has placed white wings and a white gown in graceful lines about his figure, and he has conceived and executed the whole in the spirit of an artist. The result is a delightful work entirely worthy of his reputation, such a work as artists and laymen unite in acclaiming, and above all a piece of pure and individual art.

Mr. Kenyon Cox is another painter who has ever been distinguished in his work by an aim to produce something for the sake of art, and who is known as the creator of many fine compositions both in the fields of pictorial and illustrative art. His picture of "Jacob and the Angel," No. 30 in the present exhibition, is the most complete work of the kind he has shown. Purely as a piece of drawing and modelling this muscular figure of Jacob straining in his struggle with the impassive angel, who stands erect and unmoved in the consciousness of his supernatural force, is an accomplished effort, but there is greater merit in the excellent ensemble of the picture. The pose of the figure of Jacob, with his twisted limbs and bended back, is well contrasted with the dignity of line in the figure of the white-robed angel, and the group is effectively composed. The silence and the isolation of the scene are admirably suggested by the shadowy landscape, with its dark shadows thrown on the foreground by the overhanging branches of the tree, and the barren expanse of the moonlit hills beyond; and the brownish tone of the bare back of the figure of Jacob, thrown into prominence as a mass by the light falling upon it, concentrates the interest in the principal figure. Possibly, had the painter chosen to represent the scene in another effect than that of the mysterious semi-gloom of moonlight, he might have obtained more quality of color in his picture, to which, as it is, the reproach may be made that it is somewhat monotonous in its general scheme; but what was to be gained in that direction was no doubt wisely sacrificed to give the impression of the intensity of the silent struggle in the dead of the night, with only the stars in their distant spheres to look down upon it. In another picture, "Indian Summer," No 29, in which the nude is treated in realistic fashion, and an autumn landscape is introduced as a background to carry out the sentiment of the figure, Mr. Cox has been less successful. There is excellent painting, especially in the upper half of this massive figure, and the head is of a type which admirably befits the luxuriant character of autumn, which it is meant to personify; but the pose is lacking in grace, and the legs are needlessly heavy and deficient in variety of line. In "Portrait of Augustus St. Gaudens," No. 28, we find Mr. Cox at his very best. The sculptor is shown with the head seen in profile, modelling a relief in clay, with his right arm bared above the wrist. A plaster cast or two, a modelling stand, and an easel are the principal accessories, which are quietly relieved against the whitish-gray walls of the studio. In this picture Mr. Cox has had to deal with an exact problem in the representation of things as they exist in nature, and has had an opportunity to display his technical powers. He has given a brilliant exposition of his talent in this respect, and has, moreover, shown a remarkable skill in the expression of character. This portrait-picture, artistically conceived and as artistically executed, is one of the finest things in the exhibition. Mr. Chase

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essays a portrait-picture, also, in the life-size group of a lady in a Japanese gown of black, with an infant in her arms, "Mother and Child," No. 16. The figure of the mother is painted in a harmony of low tones, the head relieved in profile against a sombre background; and the child, seen in full face, looking over her shoulder, counts with its dress of white as an effective note in the composition. In "Portrait of a Gentleman," No. 15, the same general treatment is adopted, and the firmly modelled head appears in luminous relief. The figure, as in the "Mother and Child," is well planted on its feet and has an admirable look of reality. "Hide and Seek," No. 17, a third contribution, is one of those clever artistic fancies which Mr. Chase produces from time to time, and is a picture of peculiar charm. The composition shows the head and shoulders of a little girl with blonde locks, who is peeping out from behind a door at the left-hand corner of the canvas, while another little girl in a white frock appears approaching on tiptoe the opposite corner of the spacious room, where a wide curtain hangs at the entrance to another apartment. Expectant curiosity is delightfully depicted in the attitudes of both the children. Mr. Chase is also represented in the exhibition by a group of three little pictures showing scenes in and about Brooklyn, of which one, "In Tompkins Square," No. 19, is especially admirable for direct artistic methods, and by "A Winding Road," No. 21, a small landscape, in which a motive of the simplest description is made the subject of a charming rendering of the light and atmosphere of out-of-doors.

One of the salient characteristics of the exhibition of last year was the excellence of the display of portraits. This feature is quite as remarkable in the present exhibition, and includes work by most of the ablest portraitists in the country. Mr. Wyatt Eaton is seen at his best in the "Portrait of Man with Violin," No. 49, a finely constructed and soundly painted three-quarter length, most complete in execution and handsome in its subdued tones of color. Mr. Edmund C. Tarbell of Boston, who made a notable début at the exhibition of last year, contributes a portrait of a young lady in a black dress, "Portrait," No. 109, which sustains the reputation his work then obtained, and is a brilliant performance with a thoroughly personal stamp. Mr. Ruger Donoho, one of the strongest of our landscape painters, exhibits a "Portrait of the Artist," No. 43, which is admirable in its simplicity, its reserved but forceful painting, and ranks with the best things in the gallery. Mr. Sargent sends a full-length portrait of a lady, which presents the same quality of modernness that marks his portrait at the Academy, and which, if it is not of the very best work he has done during his stay in this country, is yet a most striking realization of life, and is painted with a fine sense of completeness of ensemble. Mr. Fowler is represented by a "Portrait," No. 60, showing a full-length figure of a boy with a violin, painted with much facility of execution, and notable for concentration of the effect of light and harmony of tones. Mr. Beckwith contributes a portrait of two little girls standing hand in hand, in gray frocks, with a black curtain behind them and other attributes of mourning as accessories, called "The Orphans," No. 3, which should be noticed for its effective painting and realization of character, in spite of the gloomy impression given by the subject motive. Mr. Irving Wiles signs an excellent portrait of a lady in a leopard-skin cloak, "Portrait," No. 136; Mr. Rice another, of a lady in evening costume, "Portrait," No. 97; and Miss Amanda Brewster two, "Portrait," No. 10, and "Portrait," No. 11. Mr. Lowell Dyer exhibits a serious piece of portraiture, a three-quarter length of a lady in a black dress, quietly painted and refined in style, "Portrait," No. 45, and Mr. W. S. Allen sends one of the best heads in the exhibition, admirably brushed, solidly modelled, and possessing marked individuality, in the "Portrait of Col. V. A.," No. 2.

Mr. Weir's contributions are three in number, and include a portrait of a gentleman, "Portrait," No. 131, which is excellent as a study of character, and is both soundly and cleverly painted. His other two pictures are "Still Life," No. 132, and "Still Life," No. 133. The first of these, a study of a Dutch pewter mug and a glass or two, is chiefly remarkable for its quality of light and the impression of reality. The other is a picture of a large brass colander and a pumpkin freshly split open with a large knife stuck in a piece which lies on the table. Vollon, who, like Mr. Weir, is a figure painter of the first rank, has achieved his greatest celebrity among his fellow-painters as well as with the public by the painting of still life. Some of his pictures of this sort have a world-wide reputation. Of Mr. Weir's picture it is not too much to say that it might well be signed by Vollon himself, and indeed were it so signed, it would without question be considered one of his finest works. It is impossible to do more than name this picture, and add that in color and handling it is a most accomplished performance. Its admirable quality can only be appreciated by seeing it. To those who can enjoy a piece of painting for its own sake, we commend this picture, with the assurance that the sight of it will give them the keenest sort of pleasure. Side by side with it in the exhibition is another picture which appeals to the artistically cultivated in much the same way. It is painted by Horatio Walker, and is called "A Pig Sty" (No. 129). Mr. Walker, who has painted cattle, and sheep, and pigs, and whose pictures have been of the best in the exhibitions at the Academy, the Water-Color Society, and elsewhere, has never painted a better picture than this one. It is, like Mr. Weir's "Still Life," an admirable piece of tone, and a most healthful, artistic piece of painting.

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